

to join himself to the disciples, and all were afraid of him, not believing that he was a disciple.

27 But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had acted confidently in the name of Jesus.

28 And he was with them, coming in and going out, in Jerusalem, and acting confidently in the name of the Lord.

29 He spoke also to the Gentiles, and disputed with the Grecians: but they sought to kill him.

30 Which when the brethren had known, they brought him down to Cæsarea, and sent him away to Tarsus.

31 The church indeed had peace throughout all Judea, and Galilee, and Samaria, and was increased, walking in the fear of the Lord, and was filled with the consolation of the Holy Ghost.

32 And it came to pass, that Peter, as he passed through, visiting all, came to the saints, who dwelt at Lydda.

33 And he found there a certain man, named Eneas, lying on his bed for eight years, who was ill of the palsy.

34 And Peter said to him: Eneas, the Lord Jesus Christ healeth thee: arise, and make thy bed. And immediately he arose.

35 And all that dwelt at Lydda, and Saron, saw him: and they were converted to the Lord.

36 And in Joppe there was a certain disciple, named Tabitha, which, being interpreted, is called Dorcas. This woman was full of good works and alms-deeds, which she performed.

37 And it came to pass in those days, that she was sick, and died. Whom when they had washed, they laid her in an upper chamber.

38 And Lydda being near to Joppe, the disciples hearing that Peter was there, sent two men to him with this request: Delay not to come even to us.

39 And Peter rising up, came with them. And when he was arrived, they brought him into the upper chamber: and all the widows stood round about him weeping, and

showing him the coats and garments, which Dorcas had made them.

40 And having put them all out, Peter kneeling down, prayed; and turning to the body, he said: Tabitha, arise: and she opened her eyes: and having seen Peter, sat up.

41 And giving her his hand, he raised her up. And when he had called the saints and the widows, he presented her alive.

42 And it was made known throughout all Joppe; and many believed in the Lord.

43 And it came to pass, that he stayed many days in Joppe, with one Simon, a tanner.

CHAP. X.

Cornelius is received into the Church. Peter's vision.

NOW *there was a certain man in Cæsarea, named Cornelius, a centurion of the band, which is called the Italian,

2 A religious man, and one that feared God, with all his house, who gave much alms to the people, and prayed to God always:

3 He saw in a vision manifestly, about the ninth hour of the day, an angel of God coming in to him, and saying to him: Cornelius.

4 And he beholding him, being seized with fear, said: What is it, Lord? And he said to him: Thy prayers, and thy alms, have ascended for a memorial in the sight of God.

5 And now send men to Joppe, and call hither one Simon, who is surnamed Peter:

6 He lodgeth with one Simon, a tanner, whose house is by the sea side: he shall tell thee what thou must do.

7 And when the angel who spoke to him was departed, he called two of his household servants, and a soldier, that feared the Lord, of those who were under him:

8 To whom, when he had related all, he sent them to Joppe.

9 And on the next day, whilst they were going on their journey, and drawing near to the city, Peter went up to the higher parts of the house to pray, about the sixth hour.

* A. D. 39.

VER. 27. Brought him to the apostles Peter and James. See Gal. i. 18, and 19.

VER. 29. *He spoke also to the Gentiles,* and disputed with the Grecians, or Hellenists.* See chap. vi. 1. By the Gentiles, many understand those who had been Gentiles, and were become proselytes or converts to the Jewish religion, and not those who still remained Gentiles. And by the Greeks, or Hellenists, they understand Jews, who had lived in places where they spoke Greek, not Syriac, whom S. Paul endeavoured to convert to the Christian faith. Wi.

VER. 36. Tabitha, in Syriac, means the same as Dorcas in Greek, that is, a wild goat. V.—See here the powerful effects of good works, and alms-deeds; they reach even to the next life. B.—Hence that of the wise man, *alms free from death.*

VER. 40. *And having put them all out,* not to disturb him while he prayed. —*Sat up,* raised herself a little; and Peter taking her by the hand, lifted her quite up, and calling in the company, presented her to them alive and well. Wi.

VER. 41. Raising the dead to life can only be the work of God. This woman was raised to life for the comfort of the faithful, and the conversion of others. She herself might likewise have an opportunity of acquiring greater merit, otherwise the repose of another life is preferable to a return to the miseries of this world. D. Dion. Carthus.

VER. 43. In the Greek is added: *instructing the new converts, and fortifying them in the faith they had just embraced.*

* V. 29. *Loquebatur quoque Gentibus, et disputabat cum Græcis.* In almost all Greek copies, there is nothing for *Gentibus*, and we only read, he spoke and disputed with the Grecians, or Hellenists; *πρὸς τοὺς Ἑλληνιστάς.* See chap. i. 1.

CHAP. X. VER. 1. A cohort, with the Romans, was a body of infantry 500

strong. There were ten cohorts in each legion. There were, generally speaking, two centurions appointed to the command of each cohort. V.

VER. 2. *A religious man, and one that feared God.* He was not a Jew, yet believed in one God.—*Always,* that is, frequently, *praying, and giving alms.* In the Rheims Testament we find this note: "Hereby it appeareth, that such works as are done before justification, though they suffice not to salvation, yet are acceptable preparatives to the grace of justification, and such as move God to mercy. . . . though all such preparative works come also of grace." Wi.—Cornelius religiously observed the law of nature, and the principal points of the Jewish moral law, though he did not profess Judaism. Calmet.—"His former goodness could no longer avail him, unless he were, by the bond of Christian society and peace, incorporated to the Church; he is therefore ordered to send unto Peter, that by him he may learn Christ, by him he may be baptized." S. Aug., l. 1, de Bap. c. 8.

VER. 3. *He saw in a vision manifestly.* An angel appearing visibly to him. Wi.

VER. 9. Stated hours for prayer were appointed both in the old and new law. Of this S. Cyprian writes: "In celebrating their prayers, we find that the three children of Daniel observed the third, sixth, and ninth hour. Thus, afterwards, at the third hour, the Holy Ghost descended upon the apostles, fulfilling the grace of our Lord's promise: at the sixth hour, Peter going up to the higher room of the house, was both by voice and sign from God instructed, that all nations should be admitted to the grace of salvation, of which he before doubted; and our Lord being crucified at the sixth hour, at the ninth washed away our sins by his blood. But to us, besides the seasons observed of old, the set times of praying are increased; for we must pray in the morning early, that the resurrection of our Lord may be celebrated by morning prayer; *in the morning early will I stand before Thee, early in the morning wilt thou hear my voice.* Psal. v. Towards the evening also, when the sun departeth, we must of necessity pray again." De Orat. Dom. No. 15.

10 And being hungry, he was desirous to taste *some-what*. And as they were preparing, there came upon him an ecstasy of mind.

11 And he saw heaven opened, and a certain vessel descending, as it were a great sheet, let down by the four corners from heaven to the earth,

12 In which were all manner of four-footed beasts, and creeping things of the earth, and fowls of the air.

13 And there came a voice to him : Arise, Peter, *kill*, and eat.

14 But Peter said : Far be it from me, Lord, for I have never eaten any common and unclean thing.

15 And the voice *spoke* to him again the second time : That which God hath purified, do not thou call common.

16 And this was done thrice : and presently the vessel was taken up again into heaven.

17 Now, whilst Peter was doubting within himself, what the vision which he had seen should mean, behold the men who were sent by Cornelius, inquiring for Simon's house, stood at the gate.

18 And when they had called, they asked, if Simon, who is surnamed Peter, lodged there ?

19 And as Peter was thinking on the vision, the Spirit said to him : Behold three men seek thee.

20 Arise, therefore, go down, and go with them, doubting nothing : for I have sent them.

21 Then Peter going down to the men, said : Behold I am he whom you seek : what is the cause, for which you are come ?

22 And they said, Cornelius, a centurion, a just man, and one that feareth God, and that hath good testimony from all the nations of the Jews, received an answer of a holy angel, to send for thee into his house, and to hear words from thee.

23 Then bringing them in, he lodged them. And the day following, he arose and went with them : and some of the brethren from Joppe, accompanied him.

24 And the day after he entered into Cæsarea. Now Cornelius was waiting for them, having called together his kinsmen, and special friends.

25 And it came to pass, when Peter was come in, Cornelius met him, and falling down at his feet, worshipped.

26 But Peter raised him up, saying : Rise, I myself also am a man.

27 And talking with him, he went in, and found many that were come together.

28 And he said to them : You know how abominable a thing it is for a man that is a Jew, to keep company with, or to come to, one of another nation : but God hath showed to me, not to call any man common or unclean.

29 Wherefore, making no doubt, I came when I was sent for. I ask, therefore, for what cause you have sent for me ?

30 And Cornelius said : Four days ago, until this hour, I was praying in my house at the ninth hour, and behold a man stood before me in white apparel, and said :

31 Cornelius, thy prayer is heard, and thy alms are remembered in the sight of God.

32 Send, therefore, to Joppe, and call hither Simon, who is surnamed Peter : he lodgeth in the house of Simon, a tanner, by the sea side.

33 Immediately, therefore, I sent to thee : and thou hast done well in coming. Now, therefore, all we are present in thy sight, to hear all things whatsoever are commanded thee by the Lord.

34 Then Peter, opening his mouth, said : In truth, I perceive ^athat God is no respecter of persons.

35 But in every nation, he that feareth him, and worketh justice, is acceptable to him.

36 God sent the word to the children of Israel, preaching peace through Jesus Christ : (he is Lord of all).

37 You know the word which hath been published through all Judea : ^bfor it began from Galilee, after the baptism which John preached,

38 Jesus, of Nazareth : how God anointed him with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed by the devil ; for God was with him.

39 And we are witnesses of all things, which he did in the land of the Jews, and in Jerusalem, whom they killed, hanging him upon a tree.

40 Him God raised up the third day, and gave him to be made manifest,

41 Not to all the people, but to witnesses pre-ordained of God, even to us, who eat and drank with him, after he rose again from the dead.

^a Deut. x. 17 ; 2 Par. xix. 7 ; Job xxxiv. 19 ; Wisd. vi. 8 ; Eccl. xxxv. 15 ; Rom. ii. 11 ;

Gal. ii. 6 ; Eph. vi. 9 ; Col. iii. 25 ; 1 Pet. i. 17.—^b Luke iv. 14.

VER. 10. *There came upon him an ecstasy* of mind.* This is the true sense by the Greek. *I have never yet eaten any unclean thing.* This seems to have happened, an. 35. Till then the apostles followed the ceremonies of the law of Moses. WI.

VER. 15. *God hath purified.* Not that the Almighty had already sanctified the Gentiles ; but he had called them, that they might become so. He had thrown down the wall of separation, which had stood between Jew and Gentile ; he had made one fold to contain all the sheep under one shepherd. Jesus Christ, by his blood, had generally reconciled all mankind to his Father. In this sense all were pure ; that is, all had a right, as all were called, to partake of the merits of the Son of God. All had a right to communicate in the truths of the gospel, and in the sacraments, which were the appointed channels, through which the graces and merits of Jesus Christ were applied. Calmet.—Here, then, God first announced to Peter that the time was come to preach to the Gentiles unto salvation, no less than to the Jews ; with full freedom to eat all meats, without respect to the prohibition of some made in the old law. B.

VER. 25. *Cornelius . . . worshipped.* Some think Cornelius might look upon S. Peter as more than a man, and offer to him Divine worship : but by prostrating, he might only intend to pay such an honour to him as is paid to persons eminent in dignity, especially according to the custom of the eastern people. WI.

VER. 28. *Abominable a thing.* The Jews extended their aversion to the

Gentiles to an unnatural length ; hence the frequent accusations of the latter, that they were a nation the enemies of mankind. Josephus defends his nation against the imputation. He allows that Moses forbids them to admit strangers into their solemnities, and exercises of religion, but not to refuse any thing which common humanity demands of all. Jos. lib. 2, cont. Ap.

VER. 35. *In every nation, &c.* That is to say, not only Jews, but Gentiles also, of what nation soever, are acceptable to God, if they fear him, and work justice. But then true faith is always to be presupposed, *without which*, (saith S. Paul, Heb. xi. 6,) *it is impossible to please God.* Beware then of the error of those who would infer from this passage, that men of all religions may be pleasing to God. For since none but the true religion can be from God, all other religions must be from the father of lies ; and therefore highly displeasing to the God of truth. Ch.—*He that feareth him and worketh justice.* So he calls the prayers, alms-deeds, and charitable works of this Gentile Cornelius. WI.

VER. 36. *God sent the word.* By this word, some understand the eternal Word, the Son of God ; but by the next verse, we may rather expound it of the word of the gospel preached. Jesus Christ . . . *he is Lord of all things.* A proof of Christ's Divinity. WI.

VER. 37. *For it began, or its beginning was, &c.*

VER. 39. *Whom they killed.* At the very first, says S. Chrys., the apostles preached Christ crucified, and tell them they had put to death on a cross the Lord of all things, the Judge of the living and the dead. WI.

42 And he commanded us to preach to the people, and to testify that it is he who hath been appointed by God to be the judge of the living and of the dead.

43 *To him all the prophets give testimony, that through his name all receive remission of sins, who believe in him.

44 While Peter was yet speaking these words, the Holy Ghost fell upon all them that were hearing the word.

45 And the faithful of the circumcision, who had come with Peter, were astonished because the grace of the Holy Ghost was also poured out upon the Gentiles.

46 For they heard them speaking with tongues, and magnifying God.

47 Then Peter answered: Can any man forbid water, that these should not be baptized, who have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord Jesus Christ. Then they entreated him to stay with them some days.

CHAP. XI.

Peter defends his having received the Gentiles into the Church. Many are converted at Antioch.

AND the apostles and brethren who were in Judea, heard that the Gentiles also had received the word of God.

2 And when Peter was come up to Jerusalem, they who were of the circumcision, disputed against him,

3 Saying: Why didst thou go in to men uncircumcised, and didst eat with them?

4 But Peter began and declared to them the *matter in order*, saying:

5 I was in the city of Joppe, praying, and I saw in an ecstasy of mind a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners, and it came even to me.

6 Into which looking I considered, and saw four-footed creatures of the earth, and beasts, and creeping things, and fowls of the air:

7 And I heard also a voice, saying to me: Arise, Peter, kill and eat.

8 And I said: By no means, Lord: for nothing common or unclean hath ever entered into my mouth.

9 And the voice answered the second time from heaven: What God hath made clean, call not thou common.

* Jer. xxxi. 34; Mic. vii. 18.—b Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 26;

VER. 42. *The living and of the dead.* This may be understood of the elect, who live by grace, and the reprobate, who are spiritually dead; or perhaps more literally, of those who shall be found living upon earth at the second coming of Christ, and of all who have died from the commencement of the world to the end of time. S. Aug. Encherid.

VER. 44. *The Holy Ghost fell upon all them,* and made his coming known in some visible manner and exterior signs, as on the day of Pentecost. Wi.

VER. 47. *Can any man forbid water?* &c. Or doubt that these, on whom the Holy Ghost hath descended, may be made members of the Christian Church, by baptism, as Christ ordained? Wi.

* V. 10. *Mentis excessus, ἐπέπεσεν ἐν αὐτὸν ἑκστασις.*

+ V. 25. *Procidens ad pedes ejus adoravit, πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν.* The same word is often used for a civil worship.

‡ V. 36. *τὸν λόγον, verbum,* but in the next verse for verbum, *ῥῆμα.*

§ V. 39. S. Chrys. Hom. 23, vides eos nunquam occultare crucem, ὁπᾶς αὐτοὺς οὐδαμοῦ κρύπτειν τὸν σταυρόν.

CHAP. XI VER. 2. *Disputed against him.* S. Epiphanius makes Cerinthus, who was the next heresiarch to Simon Magus, the author of this dispute. He likewise says it was he, who excited the Jews against S. Paul, (Acts xxi.,) and

10 And this was done three times: and all were taken up again into heaven.

11 And behold immediately there were three men come to the house wherein I was, sent to me from Cæsarea.

12 And the spirit said to me, that I should go with them, nothing doubting. And these six brethren went with me also, and we entered into the man's house.

13 And he told us, how he had seen an angel in his house, standing and saying to him: Send to Joppe, and call hither Simon, who is surnamed Peter,

14 Who shall speak to thee words, whereby thou and all thy house shall be saved.

15 And when I had begun to speak, the Holy Ghost fell upon them, as upon us also in the beginning.

16 And I remembered the word of the Lord, as he said: *John indeed baptized with water, but you shall be baptized with the Holy Ghost.

17 If then God gave to them the same grace, as to us also who have believed in the Lord Jesus Christ: who was I, that I could oppose God?

18 When they had heard these things, they held their peace: and glorified God, saying: God then hath also to the Gentiles given repentance unto life.

19 And they indeed, who had been dispersed, by the persecution that arose on occasion of Stephen, went about as far as Phenice, and Cyprus, and Antioch, speaking the word to none, but to the Jews only.

20 But some of them were men of Cyprus and Cyrene, who, when they had entered into Antioch, spoke also to the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believing, was converted to the Lord.*

22 And the report of these things came to the ears of the church that was at Jerusalem, and they sent Barnabas as far as Antioch.

23 Who when he was come, and had seen the grace of God, rejoiced: and exhorted them all with purpose of heart to continue in the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith. And a great multitude was added to the Lord.

25 And Barnabas went to Tarsus, to seek Saul: whom, when he had found, he brought to Antioch.†

26 And they conversed there in the church a whole

Supra, i. 5; Infra, xix. 4.—a A. D. 41.—d A. D. 41.

that the first Council of Jerusalem was convened to condemn him. S. Epiph. Hæres. 28, c. 2.

VER. 3. *And didst eat with them.* The Jews looked upon it as a thing altogether abominable for them to eat with uncircumcised Gentiles; but S. Peter satisfied them, or silenced them by a plain and sincere recital of his vision, and of what happened at the house of Cornelius. Wi.

VER. 20. *Some of them, at Antioch, spoke also to the Grecians:** by which many understand, *to the Gentiles*, though in most Greek copies we read, *to the Hellenists.* Wi.

VER. 24. *Multitude was added,* as before, (chap. x.,) a few were added to the visible Church. Ever since Christ's ascension, this Church has been notoriously seen. Of her ministers, their preaching has been open, their sacraments visible, their discipline visible, their persecutions visible, their wonderful increase visible, and their manifestly Divine protection visible, and known to all the world.

VER. 26. *At Antioch the disciples were first named Christians,* when S. Paul and S. Barnabas were preaching there. Before that, they were called the *disciples of Jesus*, and sometimes *Nazarenes*, (see Acts xxiv. 5,) or perhaps *Galileans*. This honourable name of *Christians*, distinguished them from Gentiles and Jews, and from all heretical sects, who generally had some name from the authors of such sects, as *Simonites*, *Cerinthians*, *Nicolaites*, &c. Of which see S. Epiphanius. The faithful had also after some time the name of *Catholics*.

year: and they taught a great multitude, so that at Antioch the disciples were first named Christians.

27 And in these days there came prophets from Jerusalem to Antioch.

28 And one of them, named Agabus, rising up, signified by the spirit, that there should be a great famine over the whole world, which came to pass under Claudius.

29 And the disciples, every man according to his ability, resolved to send relief to the brethren who dwelt in Judea:

30 Which also they did, sending *it* to the ancients by the hands of Barnabas and Saul.*

CHAP. XII.

Herod's persecution. Peter's deliverance by an angel. Herod's punishment.

AND ^bat the same time Herod, the king, stretched forth his hands, to afflict some of the church.

2 And he killed James, the brother of John, with the sword.

3 And seeing that it pleased the Jews, he proceeded farther to take Peter also. Now it was in the days of the azymes.

4 Whom as soon as he had apprehended, he cast into prison, delivering him to four quaternions of soldiers, to be kept, intending after the Pasch to bring him forth to the people.

5 Peter, therefore, was kept in prison. But prayer was made without ceasing, by the church, to God, for him.

6 And when Herod would have brought him forth, that very night Peter was sleeping between two soldiers,

* A. D. 42.

bound with two chains: and the guards before the door kept the prison.

7 And behold an angel of the Lord stood by him: and a light shined in the room: and he striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands.

8 And the angel said to him: Gird thyself, and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee, and follow me.

9 And going out, he followed him, and knew not that it was true, which was done by the angel: but thought he saw a vision.

10 And having passed through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street: and immediately the angel departed from him.

11 And Peter coming to himself, said: Now I know indeed, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

12 And considering he came to the house of Mary, the mother of John, who was surnamed Mark, where many were assembled, and praying.

13 And when he knocked at the door of the gate, a damsel came to hearken, named Rhode.

14 And as soon as she knew Peter's voice, she opened not the gate for joy, but running in, she told that Peter stood before the gate.

15 But they said to her: Thou art mad. But she affirmed that it was so. Then said they: It is his angel.

b A. D. 42.

being taught in the Apostles' Creed to believe the Catholic Church. And S. Augustin, in several places, takes notice, that no heretics could ever get themselves called by this name; nor can they to this present. See S. Aug. de Util. Credendi, c. 8, de Vera Relig. c. 7, cont. Epist. Fundam. c. 4. Whosoever is of the true faith of Christ, may justly say, *Christian* is my name, *Catholic* my surname: a greater honour, and a greater advantage, than to be of any royal family. Wi.—S. Pacianus, in his letter to Sympronian, says, When heresies had arisen, and endeavoured by diverse names to tear the dove of the Lord and Queen in pieces, the faithful required their surname: hence they who before were called *Christians*, are now surnamed also *Catholics*. *Christian* is my name, and *Catholic* my surname. By this term *Catholic*, the apostles, in their creed, have distinguished the one true visible Church from all and every other congregation, sect, or party. This mark is so self-evident, that S. Augustin hesitates not to say, "In the lap of the Church the very name of *Catholic* keepeth me." Cont. Ep. Fund., c. 4.

VER. 29. *Who dwelt in Judea*. Most of the faithful in Jerusalem, who wished to live perfect lives, had sold their possessions, and placed the price in the hands of the apostles; and many others, who had not voluntarily relinquished their property, had probably lost most of it in the persecutions. Hence arose the particular distress of the brethren in Jerusalem, to relieve which the Gentiles made collections. It was meet, that they who had been made partakers of their spiritual goods, should now in time of need administer to them of their temporal substance. De Dion. Carth.

VER. 30. *Sending it to the ancients;† elders, &c.* In this and divers other places, are not to be understood such as were elder in age, but such as had offices and dignities, and by Divine authority, and who with a due subordination were to govern the Church: so that by this word were signified apostles, bishops, and priests. But of this more hereafter. Wi.—The ancients or priests, seniors, *πρεσβύτεροι*. This is the first place in the New Testament where *priests* are mentioned. Some interpreters think, that by this word, *ancients*, are meant the apostles; but this is not likely. The apostles must at that time have been dispersed over all the world. Others think it was some of the older deacons, who had charge of the aims. We like the opinion of those who think it means *priests*, subordinate to the apostles, who had the charge of governing the faithful in their absence. Thus the Christian Church will appear modelled after the form of the synagogue. First, the bishop, who presides, corresponds to the head of the synagogue; the priests, to the ancients, who sat on the right and left of the chief; and the deacons, to the disciples of the scribes, who studied the law. It must be allowed that many passages occur in Scripture, which it seems necessary to explain of priests of the second rank. S. Paul, (1 Tim. v. 1, 17, 19,) S. James, (v. 14,) orders the priests to be called in to anoint the sick man, which cannot be explained

of bishops, as there was only one in each town. It must nevertheless be observed, that this same word *ancient*, or *priest*, is often used in Scripture, and primitive writings, to designate a bishop. Calmet.

* V. 20. Ad Græcos, πρὸς τοὺς ἑλληνιστάς, and in some MSS. ἑλληνάς.

† V. 30. Ad seniores, πρὸς τοὺς πρεσβυτέρους. This Greek word πρεσβύτερος, in our Latin Vulg., is sometimes translated presbyter, sometimes senior, sometimes major natu, and is commonly put to signify bishops, or priests, as shall be seen hereafter.

CHAP. XII. VER. 1. *Herod*. Agrippa, made king by the emperor Caius, (see Jos. vi. 18; Antiq. c. 8, and l. 19, c. 5,) put to death James the greater, brother to John. Wi.—This man was the same as Agrippa, by which name he is most commonly known. He was brother to the famous Herodias, who was the cause of S. John the Baptist's decollation, (Calmet,) and son-in-law of Herod the Great, by his father Aristobulus. V.

VER. 2. S. James the elder, brother of S. John the evangelist.

VER. 3. *The days of the azymes*. By this we may know about the time when S. James was executed. Peter was to be reserved till after the Pasch, because it was not usual for the Jews to put any one to a violent death on a festival day. They would not damp the joy of the solemnity by such actions. Menoch.

VER. 4. *To four quaternions of soldiers.** To four times four soldiers, or to sixteen soldiers, each band or file consisting of four. Wi.

VER. 7. *An angel*. This was probably his angel guardian. It has always been the constant belief of the Church, that each individual is put under the protection of a tutelar angel. A.—S. Bernard, on these words of the psalm, *he has given his angels a charge over thee*, thus expresses himself: Wonderful condescension! and truly great love! He has given his angels a charge over thee, to guard thee in all thy ways. What is man, O God, that thou shouldst thus be mindful of him, or the son of man, that thou shouldst look upon him! What reverence, devotion, and confidence, should this word inspire into us! Reverence their presence, be grateful for their good will; have confidence in their protection; walk with circumspection; your angel is present. . . . If a grievous temptation urges; if great tribulation hangs over you; call upon your leader, your helper in opportunities, in tribulations; call upon him, and say, Save us, or we perish, &c. S. Bern. Serm. in Psalm. Qui habitat —A light shined in the room. To Peter only; not to the rest. Wi.

VER. 15. *Thou art mad, or talkest idly.—Then said they, It is his angel*. It seems ridiculous to translate here a messenger. Does a messenger speak the very voice of him that sends him? S. Chrys.† and others on this place, observe, that

16 But Peter continued knocking. And when they had opened, they saw him, and were astonished.

17 But he beckoning to them with his hand to hold their peace, told how the Lord had brought him out of prison, and he said: Tell these things to James and to the brethren. And being gone out, he went into another place.

18 As soon as it was day, there was no small confusion among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, having examined the keepers, he commanded they should be led away: and going down from Judea to Cæsarea, he stayed there.

20 And he was angry with the Tyrians and the Sidonians. But they with one accord came to him, and having gained Blastus, who was the king's chamberlain, they desired peace, because their countries were nourished by him.

21 And upon a day appointed, Herod, arrayed in royal apparel, sat on the judgment-seat, and made an oration to them.

22 And the people with acclamations cried out: It is the voice of a god, and not of a man.

23 And forthwith an angel of the Lord struck him, because he had not given the honour to God: and eaten up by worms, he expired.*

24 But the word of the Lord increased and multiplied.

25 And Barnabas and Saul returned from Jerusalem, having fulfilled their ministry, taking with them John, who was surnamed Mark.

CHAP. XIII.

Saul and Barnabas are sent forth by the Holy Ghost. They preach in Cyprus and in Antioch of Pisidia.

NOW there were in the church, which was at Antioch, prophets and teachers, among whom was Bar-

* A. D. 42.—b Supra, xi. 39.

they believed that every one, at least of the faithful, hath a good angel. Wi.—Such persons as can believe that God permits evil spirits to tempt us, can find no difficulty surely in believing that the same good, just, and merciful Creator, will permit good spirits to guide, protect, and assist us. Repeated proofs of both are found in holy writ. The learned Protestant commentator, Polus, on this text, says, *Hujusmodi visis assueverat eo tempore Ecclesia, quæ etiam novit fideles præsidio angelorum esse circumseptos.* The Church at that period had been accustomed to similar apparitions, nor is she ignorant that the faithful are secured by the protection of angels. T. 4, p. 1494.

VER. 17. *He went into another place.* Did not think fit to stay in the city of Jerusalem. S. Chrys. takes notice, that upon another occasion, when he was delivered by an angel out of prison, he went boldly the next day, and preached in the temple, (chap. v. 19,) but there he was ordered by an angel so to do: now to stay without such orders, would have been rashly to expose himself, and a kind of tempting God. Wi.

VER. 19. *Should be led away to punishment or death, according to the sense both of the Latin and Greek text.* Wi.

VER. 23. *Struck him.* Joseph relates, that when Herod saw he must die, he replied to the flatteries of the people, "See, he, whom you call a god, is snatched out of life, in spite of himself. The necessity of suffering death proves the falsity of your words; but we must submit to the will of God." Antiquit. lib. 17, c. 9, et de Bello, lib. 1, c. 21.—Princes may take warning from this example, not to take delight in the praises and flatteries of their subjects, so as to forget themselves to be men, and the God of heaven to be the supreme Lord of all, to whose just tribunal princes and subjects are equally amenable. A.—*Eaten up by worms.* A visible judgment of God, for his pride and vanity. Wi.

VER. 25. *Returned from Jerusalem, to Antioch, the capital of Syria.* Wi.—This John Mark, the companion of SS. Paul and Barnabas, was not the evangelist who bore that name; but a cousin of Barnabas, son of Mary, in whose house the apostles generally assembled at Jerusalem. Calmet.

* V. 4. Quatuor quaternionibus, τέσσαροι τετραδίοις στρατιῶτων.

† V. 15. It is his angel. S. Chrys. on these words, Hom. 26. Ex hoc verum est quod unusquisque Angelum habet; ἀληθὲς ὅτι ἕκαστος Ἀγγέλων ἔχει.

‡ V. 19. Jussit eos duci, ἀπαχθῆναι.

nabas, and Simon, who was called Niger, and Lucius of Cyrene, and Manahen, who was the foster-brother of Herod, the tetrarch, and Saul.

2 And as they were ministering to the Lord, and fasting, the Holy Ghost said to them: Separate me Saul and Barnabas, for the work to which I have taken them.

3 Then they fasting and praying, and imposing their hands upon them, sent them away.

4 So they being sent by the Holy Ghost, went to Seleucia: and from thence they sailed to Cyprus.

5 And when they were come to Salamina, they preached the word of God in the synagogues of the Jews. And they had also John in their ministry.

6 And when they had gone through the whole island as far as Paphos, they found a certain man, a magician, a false prophet, a Jew, whose name was Bar-jesu,

7 Who was with the proconsul, Sergius Paulus, a prudent man. This man, sending for Barnabas and Saul, desired to hear the word of God.

8 But Elymas, the magician, (for so his name is interpreted,) withstood them, seeking to turn away the proconsul from the faith.

9 Then Saul, who also is Paul, filled with the Holy Ghost, looking upon him,

10 Said: O thou full of all guile, and of all deceit, son of the devil, enemy of all justice, thou dost not cease to pervert the right ways of the Lord.

11 And now behold the hand of the Lord upon thee, and thou shalt be blind, not seeing the sun for a time. And immediately there fell on him a mist and a darkness, and going about, he sought some one to lead him by the hand.

12 Then the proconsul, when he had seen what was done, believed, admiring at the doctrine of the Lord.

13 And when Paul, and they who were with him, had

* A. D. 42.

CHAP. XIII. VER. 1. *Manahen . . . foster-brother of Herod, or nursed with the same milk.* Wi.

VER. 2. *As they were ministering to the Lord.* Mr. N. and some others translate, *offering up sacrifice.* There are indeed good grounds to take this to be the true sense, as the Rhemish translators observed, who, notwithstanding, only put *ministering*,* lest (said they) we should seem to turn it in favour of our own cause, since neither the Latin nor Greek word signifies of itself to *sacrifice*, but any public ministry in the service of God; so that S. Chrys. says, *when they were preaching.* Wi.—*Separate me.* Though Paul and Barnabas are here chosen by the Holy Ghost for the ministry, yet they were to be ordained, consecrated, and admitted by men; which loudly condemns all those modish and disordered spirits, that challenge and usurp the office of preaching, and other sacred and ecclesiastical functions, without any appointment from the Church. B.

VER. 3. *Fasting and praying, imposing their hands upon them.* By which is clearly expressed, the manner by which the ministers of God were, and are still ordained bishops, priests, deacons in the Church. Wi.—Interpreters are much divided in opinion, whether this imposition of hands be a mere deputation to a certain employment, or the sacramental ceremony, by which orders are conferred. SS. Chrysostom, Leo, &c., are of the latter opinion: nor does it any where appear that S. Paul was bishop before this. Following the practice of the apostles, the Church of God ordains a solemn and general fast on the four public times for ordination, the ember days, as a necessary preparation for so great a work, and this S. Leo calls also an apostolical tradition. See S. Leo, Sermon 9, de Jejun., and Ep. 81, c. 1, and Sermon 3, and 4, de Jejun. 7 Mensis.

VER. 6. *A magician . . . whose name was Bar-jesu, son of Jesus, or Josue.* In Arabic, *Elymas* was the same as magician. This man did all he could to dissuade the proconsul, Sergius Paulus, from embracing the Christian faith. Wi.—Salamina was the capital of the island of Cyprus, and at the eastern extremity, as Paphos was at the western. A. D. 45.

VER. 9. *Then Saul, who also is Paul.* This is the first place in which this apostle is called Paul. He took this name out of respect to the illustrious convert he had made in the person of the proconsul, the governor of the island. Menochius. —Or, more probably, his former name, by a small change, was modelled into *Paulus*, which was a sound more adapted to a Roman ear. He begins to bear this name only when he enters on his mission to the Gentiles. Calmet.

sailed from Paphos, they came to Perge, in Pamphylia.
 *But John departing from them, returned to Jerusalem.

14 But they passing through Perge, came to Antioch, in Pisidia: and entering into the synagogue on the sabbath-day, they sat down.

15 And after the reading of the law and the prophets, the rulers of the synagogue sent to them, saying: Ye men, brethren, if you have any word of exhortation to make to the people, speak.

16 Then Paul rising up, and with his hand bespeaking silence, said: Ye men of Israel, and you that fear God, give ear:

17 The God of the people of Israel chose our fathers, and exalted the people, when they were sojourners^b in the land of Egypt, and with a mighty arm brought them out from thence,

18 And for the space of forty years endured their manners in the desert.

19 And destroying seven nations in the land of Chanaan, he divided their land to them, by lot,

20 As it were, after four hundred and fifty years:^f and after these things he gave *them* judges, until Samuel, the prophet.

21 And afterwards they desired a king: and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, forty years.

22 And when he had removed him, he raised them up David to be king: to whom giving testimony, he said: I have found David, the son of Jesse, a man according to my own heart, who shall do all my wills.

23 Of this man's seed God, according to his promise, hath raised up to Israel a Saviour, Jesus,

24 John first preaching before his coming the baptism of penance to all the people of Israel.

25 And when John was fulfilling his course, he said: I am not he, whom you think me to be: but behold he cometh after me, the shoes of whose feet I am not worthy to loose.

26 Men, brethren, sons of the race of Abraham, and whosoever among you fear God, to you the word of this salvation is sent.

* A. D. 42.—Exod. i. 1.—Exod. xiii. 21, and 22.—Exod. xvi. 3.—Jos. xiv. 2.—Judg. iii. 9.—1 Kings viii. 5, and ix. 16, and x. 1.—1 Kings xiii. 14, and xvi. 3.—Psal. lxxxviii. 21.—Isa. xi. 1.—Matt. iii. 1; Mark i. 4; Luke iii. 3.

VER. 14. *Antioch.* Many cities in Asia Minor bore this name. It is related that Seleucus Nicanor built many, and called them by this name, in honour of his father Antiochus. Tirinus.—Pamphylia and Pisidia were two provinces in Asia Minor.—*The sabbath-day.* Some not only understand, but even translate, the first day of the week: but here is rather meant the Jewish sabbath, as S. Paul went into their synagogues. And in this his first sermon to them, which S. Luke has set down, he speaks nothing that could offend or exasperate the Jews, but honourably of them, to gain them to the Christian faith; he commends in particular David, whose Son they knew the Messiah was to be: and of whom he tells them, that God had given them their Saviour, Jesus. He mentions this high eulogium, which God gave of David, Psal. lxxxviii. 21, that he was a man according to God's heart, who in all things should fulfil his will, that is, as to the true worship of God; though he fell into some sins, of which he repented, and did penance. Wi.

VER. 19. These seven nations are the Chanaanites, the Hethites, the Hevites, the Pherizites, the Gergesites, the Jebusites, and the Amorrites. Jos. iii. 10, and *alibi*.

VER. 20. Chronology only gives about 950 years from the entrance into the land of promise to the end of Samuel's judicial government, who was the last of the judges. V.

VER. 24. &c. He then brings the testimony, which John the Baptist gave of Jesus, as it is likely many of them had heard of John, and of the great esteem that all the people had of his virtue and sanctity. He tells them that salvation was offered and sent them by Jesus, against whom the chief of the Jews at Jerusalem

27 For they who inhabited Jerusalem, and the rulers thereof, not knowing him, nor the voices of the prophets, which are read every sabbath, judging *him*, have fulfilled them,

28 And finding no cause of death in him, they petitioned of Pilate, that they might put him to death.

29 And when they had fulfilled all things that were written of him, taking him down from the tree, they laid him in a sepulchre.

30 But God raised him up from the dead the third day: who was seen for many days by those,

31 Who went up together with him from Galilee to Jerusalem: who, to this present time, are witnesses of him to the people.

32 And we declare to you that the promise which was made to our fathers,

33 This same hath God fulfilled to our children, raising up Jesus again, as in the second Psalm also is written: Thou art my Son, this day have I begotten thee.

34 And that he raised him up from the dead to return now no more to corruption, he said thus: That I will give you the holy faithful things of David.

35 And, therefore, in another place also he saith: Thou shalt not suffer thy Holy One to see corruption.

36 For David, after he had served in his generation, according to the will of God, slept: and was laid unto his fathers, and saw corruption.

37 But he whom God hath raised from the dead, saw no corruption.

38 Be it known, therefore, to you, men, brethren, that through him forgiveness of sins is preached to you: and from all the things, from which you could not be justified by the law of Moses,

39 In him every one, who believeth, is justified.

40 Beware, therefore, lest that come upon you which is spoken by the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you will not believe, if any man shall tell it you.

42 And as they went out, they desired them that on the next sabbath they would speak these words to them.

—Matt. iii. 11; Mark i. 7; John i. 27.—Matt. xxvii. 20, and 23; Mark xv. 13; Luke xxiii. 21, and 23; John xix. 15.—Matt. xxviii.; Mark xvi.; Luke xxiv.; John xx. P Psal. ii. 7.—Isa. lv. 3.—Psal. xv. 10.—3 Kings ii. 10; Hab. i. 5.

obtained of Pilate a sentence, that he should be crucified; but that God raised him up from the dead the third day. And we, says he, publish to you this promise, the Messiah, promised to our forefathers.

VER. 33. He then shows them that Jesus was their Messiah, and the Son of God, begotten of his Father from eternity, who rose from the dead, and he applies these words, (Psal. ii. 7,) to prove Christ's resurrection, *Thou art my Son, this day have I begotten thee.* It is true, these words regard chiefly the eternal generation of Christ, as they are applied by S. Paul, (Heb. v. 5,) but the resurrection was a necessary consequence of his Divinity, since death could have no power over him. S. Paul here also proves Christ's resurrection by the following predictions. Wi.

VER. 35. In another place also he saith, (Psal. xv. 10,) *Thou wilt not suffer thy Holy One to see corruption.* That is, Christ's body to be corrupted in the grave. See the words of S. Peter, Acts ii. 27. Wi.

VER. 37, 38. *Justified.* That your sins being forgiven by the merits of Christ, you may be truly just in the sight of God. Wi.

VER. 39. The law of Moses was then imperfect. I show you its completion, by preaching to you Christ, whom it foretold. You would violate the law of Moses by opposing the new law, to which he leads you. Tirinus.

VER. 41. *Ye despisers* of the favours offered you, *behold, wonder, &c.* This citation is out of Habacuc, (chap. i. 5,) according to the Sept. The prophet, by these words, foretold to the Jews in his time the evils that would come upon them in their captivity in Chaldea, but S. Paul here applies them at least to the miseries that the incredulous Jews would incur, if they obstinately refused to believe in Christ. Wi.

43 And when the synagogue was broken up, many of the Jews, and of the strangers who served God, followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

44 But the next sabbath-day, the whole city almost came together, to hear the word of God.

45 And when the Jews saw the multitudes, they were filled with envy, and contradicted those things which were said by Paul, blaspheming.

46 Then Paul and Barnabas said boldly: To you it behoved us to speak first the word of God: but seeing you reject it, and judge yourselves unworthy of eternal life: behold we turn to the Gentiles.

47 For so the Lord hath commanded us: "I have set thee to be the light of the Gentiles: that thou mayest be for salvation unto the utmost part of the earth.

48 And the Gentiles hearing this, were glad, and glorified the word of the Lord: and as many as were pre-ordained to eternal life, believed.

49 And the word of the Lord was published throughout the whole country.

50 But the Jews stirred up religious and honourable women, and the chief men of the city, and raised a persecution against Paul and Barnabas: and cast them out of their territories.

51 "But they shaking off the dust of their feet against them, came to Iconium."

52 And the disciples were filled with joy and with the Holy Ghost.

CHAP. XIV.

Paul and Barnabas preach in Iconium and Lystra: Paul heals a cripple; they are taken for gods. Paul is stoned. They preach in Derbe and Perge.

AND it came to pass in Iconium, that they entered together into the synagogue of the Jews and spoke, so that a great multitude both of the Jews and of the Greeks did believe.

2 But the unbelieving Jews, stirred up, and incensed the minds of the Gentiles against the brethren.

3 A long time, therefore, they stayed there, acting confidently in the Lord, who gave testimony to the word

of his grace, granting signs and wonders to be done by their hands.

4 And the multitude of the city was divided: and some indeed held with the Jews, and some with the apostles.

5 And when there was an assault made by the Gentiles and the Jews, with their rulers, to treat them contumeliously, and to stone them:

6 "They understanding *this*, fled to Lystra and Derbe, cities of Lycaonia, and to the whole country round about, and were there preaching the gospel.

7 Now there sat a certain man at Lystra disabled in his feet, lame from his mother's womb, who never had walked.

8 This man heard Paul speaking: who looking upon him, and perceiving that he had faith to be healed,

9 Said with a loud voice: Stand upright on thy feet. And he leaped up and walked.

10 And when the multitudes had seen what Paul had done, they lifted up their voice in the Lycaonian tongue, saying: The gods, in the likeness of men, are come down to us.

11 And they called Barnabas, Jupiter: but Paul, Mercury; because he was the chief speaker.

12 The priest also of Jupiter, that was before the city, bringing oxen and garlands before the gate, would have offered sacrifice with the people.

13 Which when the apostles, Barnabas and Paul, had heard, rending their clothes, they ran among the people, crying out,

14 And saying: O men, why do ye these things? We also are mortals, men like unto you, preaching to you to be converted from these vain things to the living God, "who made heaven, and earth, and the sea, and all things that are in them:

15 Who in past generations suffered all nations to walk in their own way.

16 Nevertheless he left not himself without testimony, doing good from heaven, giving rains, and fruitful seasons, filling our hearts with food and gladness.

17 And speaking these things, they scarce restrained the people from sacrificing to them.

* Isa. xlix. 6.—Matt. x. 14; Mark vi. 11; Luke ix. 5.

* A. D. 42.—A. D. 43.—Gen. i. 1; Psal. cxlv. 6; Apoc. xiv. 7.

VER. 48. *As many as were pre-ordained to eternal life*,† by the free election, and special mercies, and providence of God. Wi.—Some understand this as if it meant, predisposed by their docility, to receive the word of life. But the Fathers unanimously understand it literally of predestination, which is defined by S. Thomas, Serm. 1, qu. 23, a. 1, "The disposition of God, by which he prepares what he will himself perform, according to his infallible foreknowledge." In other words, it is the manner by which God conducts a reasonable creature to its proper destiny, which is eternal life. In this mystery of the Catholic faith, which cannot be clearly explained to human understanding, because it is a mystery, there are nevertheless several points, which we know for certain. 1st, Though it is certain, that this decree of the Almighty is infallible, and must have its effect, yet it is far removed from the blasphemy of Calvinists, who pretend that it destroys free-will, and therefore removes all motives of exertion to good works. For it is a 2nd point of Catholic faith, that this foreknowledge of the Almighty no way interferes with man's liberty, but leaves him still a perfectly free agent, and therefore responsible for his actions. 3rd, It is likewise decreed by the Council of Trent, that no one can certainly know that he is of the number of the predestinated, without a special revelation to that effect. These are the most essential points which it concerns us to know of this doctrine. How excellently well does the great genius of the Latin Church, S. Augustin, say, *Melius est dubitare de occultis, quam litigare de occultis!* How much better and wiser is it to confess our ignorance on mysteries, than idly to dispute on mysteries! l. 8, de Gen. ad Litt. c. 5.

VER. 51. *Shaking off the dust, &c.* See the Annotations, Matt. x. 14.

* V. 2. *Ministrantibus illis, λειτουργούντων δὲ αὐτῶν.* Erasmus translates, *Sacrificantibus*, but S. Chrys. *ρούτεσι κηρυττόντων*, *prædicantibus*.

† V. 41. Hab. i. 5. In the Latin text, and according to the Hebrew, *aspicite in Gentibus*: but in the Sept. and Greek here, *ἴδετε καταφρονῆται*.

‡ V. 48. *Præordinati, τεταγμένοι*, on which S. Chrys. says, *ρούτεσι ἀφωρισμένοι*, *prædefiniti*.

CHAP. XIV. VER. 1. *And of the Greeks.* Which is here put for the Gentiles. Wi.

VER. 3. *To the word of his grace.* That is, of the gospel, and the law of grace. Wi.

VER. 11. *And they called Barnabas, Jupiter.* Perhaps because he was of taller and finer stature: for, according to Nicephorus, (Hist. ii. 37,) S. Paul was very low in size, and much bent; hence S. Chrysostom says of him, *Tricubitalis est, et cælos transcendit*, though not more than three cubits high, he yet transcends the heavens, and hence for his eloquence he was called Mercury. Jupiter was wont to take Mercury with him, as may be seen in the *Amphitruone* Plauti.

VER. 12. *Garlands.* These might be for the victims, as they generally were crowned, or had gilded horns.

VER. 14. *We also are mortals.* The enraptured people wished to pay Divine homage, *θεύειν*, to the apostles, and therefore they indignantly reject the proffered honours. The Catholic Church has but one external sacrifice, and this she offereth to God only, and "neither to Peter nor to Paul," saith S. Augustin, "though the priest that sacrificeth standeth over their bodies, and offereth in their memories." L. 8, de Civit. Dei, c. 27.

VER. 16. *He left not himself without testimony.* Inasmuch as the Gentiles had always the light of reason, and such lights, that by the created things of this world, and from the visible effects of God's providence, they might

18 Now there came thither certain Jews from Antioch and Iconium: and having persuaded the multitude, and having stoned Paul, they dragged him out of the city, thinking him to be dead.

19 But as the disciples stood round about him, he rose up and entered into the city, and the next day he departed with Barnabas to Derbe.

20 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra and to Iconium, and to Antioch:

21 Confirming the souls of the disciples, and exhorting them to continue in the faith: for that through many tribulations we must enter into the kingdom of God.

22 And when they had ordained for them priests in every church, and had prayed with fasting, they commended them to the Lord, in whom they believed.

23 And passing through Pisidia, they came into Pamphylia.

24 And having spoken the word of the Lord in Perge, they went down to Attalia:

25 *And thence they sailed to Antioch, from whence they had been delivered to the grace of God, unto the work which they accomplished.

26 And when they were arrived, and had assembled the church, they related what great things God had done with them, and how he had opened the door of faith to the Gentiles.

27 And they stayed no little time with the disciples.

CHAP. XV.

A dissension about circumcision. The decision and letter of the council of Jerusalem.

AND ^bsome coming down from Judea, taught the brethren: That unless you be circumcised after the manner of Moses, you cannot be saved.

2 And when Paul and Barnabas had no small contest with them, they determined that Paul and Barnabas and certain others of the other side, should go up to the apostles and priests of Jerusalem, about this question.

3 They, therefore, being brought on their way by the

^a Supra, xlii. 1.—^b A. D. 49. Gal. v. 2.—^c Supra, x. 20.

have come to the knowledge of the true God, the Creator of all things. See Rom. i. Wi.

VER. 21. *Through many tribulations.* Our daily offences require the paternal chastisement of the Almighty. The concupiscence of the flesh too, which wills against the spirit, must be subdued by punishment. H. Denis. Carthus.

VER. 22. *When they had ordained for them priests.** The Prot. translation, following the grammatical etymology of the Greek word *presbyter*, always puts *elders*. Yet they of the Church of England allow, and maintain, that by this Greek word in this, and many other places, are signified the ministers of God, known by the name of *bishops* or *priests*, according to the ecclesiastical use of the same word.—We see from this text, first, that SS. Paul and Barnabas were bishops, having authority to confer holy orders: secondly, that there was even then a difference betwixt bishops and priests, though the name in the primitive Church was often used indifferently: thirdly, that fasting and praying were constant preparatives to holy orders. B.

VER. 24. This Antioch was a sea-port in Pamphylia V.

VER. 25. *From whence they had been delivered up to their ministry, and their apostolical mission by the grace of God;* that is, where they had been first chosen by the direction of the Spirit of God, ordained priests, and bishops, and had received power, and graces to discharge their office of apostles. Wi.

VER. 27. *No little time.* It is not precisely known how long he remained there, nor what he did. S. Luke relates nothing of what happened from the 46th year of Christ to the 51st, in which the Council of Jerusalem was held. It is probable S. Paul spent that time in carrying the gospel among the neighbouring provinces. Calmet

* V. 22. Cum constituissent presbyteros, *χειροτονήσαντες πρεσβυτέρους*. Mr. Bois on this verse: Si usum loquendi potius quam syllabas ipsas, quibus inhæ-

church, passed through Phenice and Samaria, relating the conversion of the Gentiles: and they caused great joy to all the brethren.

4 And when they were come to Jerusalem, they were received by the church, and by the apostles and ancients declaring how great things God had done with them.

5 But there rose up some of the sect of the Pharisees that believed, saying: They must be circumcised, and be commanded to observe the law of Moses.

6 And the apostles and ancients came together to consider of this matter.

7 And when there was much disputing, Peter rising up, said to them: 'Men, brethren, you know that in former days God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, who knoweth the hearts, gave them testimony,^a giving to them the Holy Ghost as well as to us.

9 And made no difference between us and them, purifying their hearts by faith.

10 Now, therefore, why tempt you God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?

11 But by the grace of the Lord Jesus Christ we believe to be saved, even as they.

12 And all the multitude held their peace: and gave ear to Barnabas and Paul, relating what great signs and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying: Men, brethren, hear me.

14 Simon hath told in what manner God first visited the Gentiles, to take out of them a people to his name.

15 And to this agree the words of the prophets, as it is written:

16 *After these things I will return, and will rebuild the tabernacle of David, which is fallen down, and I will rebuild the ruins thereof, and I will set it up:

17 That the rest of men may seek after the Lord, and

^d Supra, x. 45.—^e Amos ix. 11.

rere sæpe parum tutum est, respicias, *χειροτονήσιν*, nihil aliud declarat, quam constituere, creare, ordinare. See Mr. Legh, in Thesouro Lingue Græcæ.

CHAP. XV. VER. 1. *Unless you be circumcised.* Many who had been converted from Judaism, held that none, not even converted from paganism, could be saved, unless they were circumcised, and observed the other ceremonies of the law of Moses. Wi.—See Gal. v. 2.

VER. 2. *To the apostles and priests,** where we find again *presbyters* in Greek, meaning bishops and priests. Wi.—*Paul . . . should go to . . . Jerusalem.* We learn from Gal. ii. 2, 4, that S. Paul undertook this journey in consequence of a Divine revelation, and was accompanied by Barnabas and Titus, the latter of whom he would not suffer to be circumcised. Such confidence had he in the rectitude of the opinion he defended. From the example of S. Paul and S. Barnabas, apostles, and men full of the Spirit of God, we learn, that as often as any contest arises about faith, recourse should be had to the supreme visible authority established by Jesus Christ, to have all differences adjusted. This is the order of Divine Providence with regard to the Church; without it there could not be truth and unity preserved; without it, the Church of God would be more defective and insufficient than any human government. *Tell the Church: and if he will not hear the Church, let him be to thee as the heathen and the publican.* Matt. xviii. 17.

VER. 7. *Former days.* Lit. *in the days of old*; that is, at the conversion of Cornelius, many years ago, about the year 35; and it was now 51. Wi.—S. Peter, as the head of the Council, spoke first; S. James, as bishop of Jerusalem, spoke next, and all, as S. Jerom says, came into the sentence of Peter. Ep. 89, ad S. Aug. c. 2.

VER. 10. *Why tempt you God,* by calling in question what he hath sufficiently attested, and approved, and by being incredulous to his promises of giving salvation to the Gentiles. and to all nations. Wi.

all nations upon whom my name is invoked, saith the Lord, who doth these things.

18 To the Lord is known his own work from the beginning of the world.

19 Wherefore I judge that they, who from among the Gentiles are converted to God, are not to be disquieted.

20 But that we write to them, that they refrain themselves from the pollutions of idols, and from fornication, and from things strangled, and from blood.

21 For Moses, from ancient times, hath in every city them that preach him in the synagogues, *where he is read every sabbath.

22 Then it pleased the apostles and ancients, with the whole church, to choose men of their own company, and to send them to Antioch, with Paul and Barnabas: Judas, who was surnamed Barsabas, and Silas, chief men among the brethren,

23 Writing by their hands. The apostles and ancients, brethren, to the brethren of the Gentiles, that are at Antioch, and in Syria, and Cilicia, greeting.

24 Forasmuch as we have heard, that some, who went out from us, have troubled you with words, subverting your souls, to whom we gave no commands:

25 It hath seemed good to us, assembled together, to choose out men, and send them to you, with our dearly beloved Barnabas and Paul,

26 Men who have given their lives for the name of our Lord Jesus Christ.

27 We have sent, therefore, Judas and Silas, who themselves also will, by word of mouth, tell you the same things.

28 For it hath seemed good to the Holy Ghost, and to us, to lay no further burthen upon you, than these necessary things:

29 That you abstain from things sacrificed to idols, and

from blood, and from things strangled, and from fornication: from which things keeping yourselves, you shall do well. Fare ye well.

30 They, therefore, being dismissed, went down to Antioch: and when they had gathered together the multitude, they delivered the epistle.

31 Which when they had read, they rejoiced for the consolation.

32 But Judas and Silas, being prophets also themselves, comforted the brethren with many words, and confirmed them.

33 And having staid there some time, they were dismissed with peace, by the brethren, to those who had sent them.

34 But it seemed good to Silas to remain there: and Judas alone went back to Jerusalem.

35 But Paul and Barnabas continued at Antioch, teaching and preaching with many others the word of the Lord.

36 ^bAnd after some days, Paul said to Barnabas: Let us return and visit the brethren in all the cities, wherein we have preached the word of the Lord, to see how they do.

37 And Barnabas had a mind to take along with him John also, who was surnamed Mark.

38 But Paul desired that he (as having departed from them out of Pamphylia,^c and not gone with them to the work) might not be received.

39 And there was a dissension, so that they departed one from another, and Barnabas indeed having taken with him Mark, sailed to Cyprus.

40 But Paul, choosing Silas, departed, being delivered by the brethren to the grace of God.

41 And he went through Syria and Cilicia, confirming

* Supra, xiii. 27.—A. D. 51.

^c Supra, xiii. 13.

VER. 19. *Wherefore I judge*, and join my judgment with Peter. S. Chrys. thinks that James had a special authority in the Council, as bishop of Jerusalem, and because of the great veneration which those zealous for the Jewish law had for him: but his power was certainly inferior to that of S. Peter, who was head of all, as S. Chrys. teacheth, Hom. 3, on the Acts.

VER. 20. *Things strangled, and from blood.* In these prohibitions, the Church humoured the particular feelings of the Jews, that the bond of union between them and the Gentiles might be more closely united; the latter in these two instances giving way to the prejudices of the former, who in their turn gave up much, by submitting to the abolition of the ceremonial law of Moses. This prohibition was of course only temporary, and to cease with the reasons which gave rise to it. Menochius.—By this we see the great authority of God's Church, and Councils, which may make permanent or temporary decrees, such as are fitting for the state of the times or peoples, without any express Scripture at all, and by this authoritative exaction, things become of strict obligation, which, previous to it, were in themselves indifferent. B.

VER. 21. *For Moses . . . hath in every city.* Not only the Jews, but the Christians converted from Judaism, still followed the ceremonies of the law of Moses. Wi.

VER. 24. *Some, who went out from us*, from Jerusalem, and pretended to speak our mind, and in our name, but we gave them no such commission. Wi.—A proper description of heretics, schismatics, and seditious preachers, who go out from their own superiors, and pretend to teach and preach without any mission, et quomodo prædicabunt nisi mittantur; how can they preach, unless they are sent? Rom. x. 15.

VER. 28. *It hath seemed good to the Holy Ghost, and to us.* To us in these matters, wherein by the promises of Christ we are directed by the Holy Ghost, the Spirit of truth, &c.—*Than these necessary things.* Necessary at this juncture, and always, if we except that order of *abstaining from blood, and things strangled*, which was not a perpetual, unchangeable precept, but to last only for a time, as S. Chrys. observes. Wi.—This is the first general council held in the Church, and the model of all succeeding ones. In it the apostles, in a commanding and authoritative manner, laid down the law, which was to be the guide of the faithful, knowing they had a right to impose any regulations in the Church, and that they could not employ this authority but to good purposes, directed as they were by the unerring Spirit of truth, which Christ had promised (Matt. xxviii. 20) should remain with

his Church for ever. Hence it would appear, that we have no more ground for refusing obedience to the voice of the Church at present, than at her first establishment: and that those who will not hear the Church now, speaking in her Councils, would with as little ceremony have opposed the apostles on this occasion, had they lived at the time. A.

VER. 29. *From blood, and from things strangled.* The use of these things, though of their own nature indifferent, was here prohibited, to bring the Jews more easily to admit of the society of the Gentiles; and to exercise the latter in obedience. But this prohibition was but temporary, and has long since ceased to oblige; more especially in the western churches. Ch.—See note on ver. 20, supra.

VER. 32. *Judas and Silas, being prophets*, that is, preachers, as the word prophet is divers times taken. Wi.—Not only such were called prophets as had the gift of predicting future events, but such moreover as had the gift of interpreting Scripture, and of speaking of the things of God. V.

VER. 39. *There was a dissension*,† or dispute, with reasoning, and arguing upon the matter. S. Paul represented to S. Barnabas, that he was not for having John Mark to be their companion, because he had before left them, but S. Barnabas was for having with them his kinsman Mark; and the dispute was such, that upon it S. Paul and Barnabas separated; which gave occasion to the preaching of the gospel in more places. See S. Chrys., Hom. 33.—The fault in this contention lay with S. Barnabas; ὁ Παῦλος τὸ δίκαιον, ὁ Βαρνάβας τὸ φιλόφρων: Paul sought what was just; Barnabas what was pleasing to nature. The Greeks, moreover, remark, that this severity of Paul was of service in strengthening the compliant character of Mark, and as such he is saluted by Paul, Col. iv. 10. They separated, as formerly Abraham and Lot, without prejudice to their friendship Gen. xiii. 9. Mat. Polus Synop. Criticorum, fol. 4, p. 1528.

* V. 2. πρεσβύτερος, presbyteros. For the same Greek word we sometime find in the vulgar Latin, presbyteros, sometimes seniores, sometimes majores natu yet it is generally a word of dignity in the ministry of Christ, signifying those who were afterwards known by the name of bishops, or priests. When mention is made of πρεσβύτεροι, or seniores, of the old law, I have translated *elders*: but when the ministers of the new law are understood, when in the Latin we have presbyteri I have put *priests*; when majores natu or seniores, I have put in English, *senior bishops, or priests*, being to be understood.

† V. 39. Dissentio, παροχυσμός, acris disceptatio. See S. Chrys.

the churches: commanding them to keep the precepts of the apostles, and the ancients.

CHAP. XVI.

Paul visits the churches. He is called to preach in Macedonia. He is scourged at Philippi.

AND^a he came to Derbe and Lystra. And behold there was a certain disciple there named Timothy, the son of a Jewish woman who believed, his father being a Gentile.

2 To this man the brethren, who were in Lystra and Iconium, gave a good testimony.

3 Him Paul would have to go along with him: and taking him, he circumcised him, because of the Jews, who were in those places. For they all knew that his father was a Gentile.

4 And as they passed through the cities, they delivered to them the decrees for to keep, that were decreed by the apostles and ancients, who were at Jerusalem.

5 The churches indeed were confirmed in faith, and increased in number daily.

6 Now having passed through Phrygia, and the country of Galatia, they were forbidden, by the Holy Ghost, to preach the word of God in Asia.

7 And when they were come into Mysia, they attempted to go into Bithynia, and the Spirit of Jesus permitted them not.

8 And when they had passed through Mysia, they went down to Troas:

9 And a vision was shown to Paul in the night: A man of Macedonia standing, and beseeching him, and saying: Pass over into Macedonia, and help us.

10 And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the gospel to them.

11 So sailing from Troas, we came with a direct course to Samothracia, and the day following to Neapolis:

12 And from thence to Philippi, which is the chief city of part of Macedonia, a colony. And we were in this city some days, conferring together.

13 And upon the sabbath-day, we went forth without the gate by a river side, where it seemed that there was prayer: and sitting down, we spoke to the women that were assembled.

14 And a certain woman, named Lydia, a seller of

purple, of the city of Thyatira, one that worshipped God, heard us, whose heart the Lord opened to attend to the things which were spoken by Paul.

15 And when she was baptized, and her household, she besought us, saying: If you have judged me to be faithful to the Lord, come into my house, and there remain. And she constrained us.

16 And it came to pass, as we went to prayer, a certain girl, possessed with a pythical spirit, met us, who brought her masters much gain by divining.

17 The same, following Paul and us, cried out, saying: These men are the servants of the most high God, who show you the way to salvation.

18 And this she did many days. But Paul being grieved, turned, and said to the spirit: I command thee, in the name of Jesus Christ, to go out of her. And he went out the same hour.

19 But her masters seeing that the hope of their gain was gone, having apprehended Paul and Silas, they brought them into the market-place to the rulers;

20 And presenting them to the magistrates, said: These men disturb our city, being Jews:

21 And preach a fashion which it is not lawful for us to receive, nor observe, being Romans.

22 And the people ran together against them: and their garments being torn off,^b the magistrates commanded them to be beaten with rods.

23 And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them securely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight, Paul and Silas praying, praised God: and they who were in prison heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened: and every one's bands were loosed.

27 And the keeper of the prison being awakened, and seeing the doors of the prison open, having drawn his sword, would have killed himself, imagining that the prisoners had fled.

28 But Paul cried with a loud voice, saying. Do thyself no harm, for we are all here.

^a A. D. 51.

^b 2 Cor. xi. 25; Phil. i. 13; 1 Thess. ii. 2.

CHAP. XVI. VER. 3. *Circumcised him.* Not to obstruct the conversion of the Jews: and because it was still lawful to observe the Jewish ceremonies, though the obligation of keeping the old law had ceased. Wi.—This S. Paul did in order to gain the Jews, and make Timothy acceptable to them. Tirinus.—To the Jew, says he, (1 Cor. ix. 20,) I became a Jew, that I might gain the Jews. If he refused to circumcise Titus, in order to vindicate the Christian's independence of the Mosaic ceremonies; he now submits to the observance of them, to show there is nothing of itself bad in them, and that they might without crime be practised, till time by degrees had abolished them. S. Aug., Ep. 82, ad S. Hieronymum.

VER. 6. *They were forbidden by the Holy Ghost, to go and preach at that time in the Lesser Asia, perhaps because their preaching in Macedonia was more necessary; or because S. John was to be sent into Asia. Wi.—Forbidden.* Why? Because they were not yet prepared to receive the gospel; or, perhaps, these provinces were reserved for S. John, as Bithynia was for S. Luke. Menochius.

VER. 7. *The Spirit of Jesus permitted them not.* It is the same Spirit, which just before was called the Holy Ghost: for the Holy Ghost is the Spirit of Jesus, as proceeding from the Son, as well as from the Father. Wi.

VER. 9. *A vision, &c.* The tutelar angel of the province, according to most interpreters, under the form of a Macedonian, who implored S. Paul in behalf of the province he guarded.

VER. 10. *We.* This change in the narration, from the third to the first person,

we sought, &c., is remarkable. It is hence inferred, that S. Luke, the author of this book, joined S. Paul at Troas, and became his inseparable companion. Calmet.

VER. 13. *There was prayer.** The Greek word signifies either prayer itself, or an oratory, or place to pray in. Wi.—Not any prayer is here understood, but that which was joined in the celebration of the sacred mysteries. Estius in Diffic. Loca. See 1 Cor. vii., and Acts vi.

VER. 16. *A pythical spirit.* A spirit pretending to divination, to tell secrets, and things to come. See 2 Kings xxviii.; Isa. viii. 19. Wi.

VER. 18. Observe here, that the servants of God have a power granted them of controlling wicked spirits, according to the promise of our Lord, Luke ix., and x. Hence the seventy disciples, returning, said, *Lord, even the devils are subject to us in thy name.* Est. in Diffic. Loc.

VER. 20. *Jews.* This was the name the first Christians went by among the pagans. Indeed our Saviour's being born of that nation, and his disciples adoring the same God, and following the same morality and Scriptures as the Jews, were sufficient reasons to make them confounded. Calmet.

VER. 24. *Made their feet fast in the stocks.* By the Latin and Greek text, they made them fast with wood. Wi.

VER. 26. *All the doors were opened.* This made the gaoler conclude the prisoners had made their escape. And he being answerable for them, and expecting to be put to death, was for stabbing himself. Wi.

29 Then calling for a light, he went in, and trembling, fell down at the feet of Paul and Silas:

30 And bringing them out, he said: Masters, what must I do, that I may be saved?

31 And they said: Believe in the Lord Jesus: and thou shalt be saved, and thy house.

32 And they spoke the word of the Lord to him, and to all that were in his house.

33 And he taking them the same hour of the night, washed their wounds: and he was baptized, and presently all his family.

34 And when he had brought them into his own house, he laid the table for them, and rejoiced with all his family, believing God.

35 And when it was day, the magistrates sent the sergeants, saying: Dismiss those men.

36 And the keeper of the prison told these words to Paul: The magistrates have sent that you should be dismissed: now therefore depart, and go in peace.

37 But Paul said to them: After having whipped us publicly, uncondemned, men that are Romans, they sent us to prison: and now do they thrust us out privately? Not so: but let them come,

38 And they themselves send us out. And the sergeants told these words to the magistrates. And they were afraid, having heard they were Romans:

39 And coming, they intreated them: and leading them out, they desired them to depart out of the city.

40 And coming out of the prison, they entered into the house of Lydia: and having seen the brethren, they comforted them, and departed.

CHAP. XVII.

Paul preaches to the Thessalonians and Bereans. His discourse to the Athenians.

AND* when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

* A. D. 51.

VER. 33. *Was baptized*, being first told what he was to believe and do. WI.—Hence Catholics draw a very plausible argument for the baptism of infants, as it is very probable there were some infants in the family. See Estius in Diffic. Loc.

VER. 35. *Sent the sergeants*,† vergers, or such like officers. WI.

VER. 37. *Romans*. S. Paul inherited his right of citizenship from his father; it does not appear how the latter obtained it, perhaps by purchase. There is no proof that Silas was a freeman of Rome. D. Dion. Carthus.—It was forbidden by the Porcian and Sempronian laws, for a Roman citizen to be scourged, unless he was likewise convicted of a capital crime. Cicero pro Rabirio. *Facinus est vinciri civem Romanum: scelus verberari*. Id. cont. Verrem. The Romans were always very jealous of the dignity of their city. A.—Estius declares, that Silas was also a Roman citizen, and that from this circumstance he probably received a Roman name, as Paul did. For in other parts of Scripture we find him styled *Silvanus*, (2 Cor. i. 19,) and at the commencement of both the Epistles to the Thessalonians.

* V. 13. *Oratio*, προσευχή, preces, oratio et Oratorium.

† V. 35. *Lictores*, παῖδες, vergers, rod-bearers.

CHAP. XVII. VER. 2. It was customary with S. Paul to open the Scriptures first to the Jews, (Acts xiii. 46,) and to argue with them from the law and the prophets. Acts xxviii. 23. S. Paul made use of the same passages of Scripture to convince the Jews, as Jesus Christ did on a similar occasion. Mat. Polus.

VER. 3. *That the Christ was to suffer*. The suffering of Christ was the great stumblingblock to the Jews, which S. Paul now attempted to remove, by showing them from the Scripture, that this was one of the necessary characters of the Messiah, contained in the prophets. All the other marks were likewise accomplished in Christ. D. Dion. Carth.

VER. 4. *And some of them*, that is, of the Jews, in whose synagogue he preached, believed, and of those that worshipped God, that is, of those who adored the only true God, though they had not submitted to circumcision, and to the ceremonies of the Jewish law, and of the Gentiles, that is, of such as till that time

2 And Paul, according to his custom, went in to them. and for three sabbath-days he reasoned with them out of the Scriptures,

3 Opening and insinuating that the Christ was to suffer, and to rise again from the dead: and that this is Jesus the Christ, whom I declare to you.

4 And some of them believed, and were associated to Paul and Silas, and of those who served God, and of the Gentiles, a great multitude, and noble women not a few.

5 But the Jews moved with envy, taking with them some wicked men of the vulgar sort, and making a tumult, set the city in an uproar: and besetting Jason's house, sought to bring them out to the people.

6 And when they had not found them, they hauled Jason and certain brethren to the rulers of the city, crying out: That these who disturb the city, are come hither also,

7 Whom Jason hath received, and these all do contrary to the decrees of Cæsar, saying: that there is another king, Jesus.

8 And they stirred up the people, and the rulers of the city hearing these things.

9 And having received satisfaction from Jason, and the rest, they let them go.

10 But the brethren immediately sent away Paul and Silas by night to Berea. Who when they were come thither, entered into the synagogue of the Jews.

11 Now these were more noble than those of Thessalonica, who received the word with all eagerness, daily searching the Scriptures, whether these things were so.

12 And many indeed of them believed, and of honourable women that were Gentiles, and men not a few.

13 But when the Jews in Thessalonica had knowledge that the word of God was also preached by Paul at Berea, they came thither also, stirring up, and disturbing the multitude.

14 And then the brethren immediately sent away Paul, to go to the sea-side: but Silas and Timothy remained there.

had been heathens and idolaters. Some were *proselytes to the Jewish religion*, by a submission to circumcision, and to all the precepts and ceremonies of the Mosaic laws. These are also by some called *proselytes of the covenant*, being as much Jews as they who had been always so. Others are called *proselytes of the gate*, or *proselytes to the God of the Jews*, but not to the religion of the Jews. Such seem to have been Cornelius, the centurion, Acts x., Lydia, Acts xvi. 14, and Titus Justus, Acts xviii. 7. Such also seems to have been the eunuch of Candace, the queen of the Ethiopians, Acts viii., Naaman, the Syrian, after he was cured of his leprosy, (4 Kings v. 17,) and many others, that lived in Judea, and in other countries. These, therefore, are called *worshippers*, meaning of the true God, though they embraced not the legal precepts and ceremonies of the Jews. See Monsr. Heur's Dictionary. WI.

VER. 6. *Who disturb the city*,† put it in an uproar. In the ordinary Greek copies, for the city, we read the whole world. WI.

VER. 7. *Another king*. These Jews suppress, with great artifice, their true cause of vexation against the apostles, and change a mere question of religion into one of temporal policy.

VER. 11. *These were more noble than those of Thessalonica*. According to the common exposition, the sense is, that these of Berea were of a more noble and generous disposition of mind, not carried away with envy and malice, like those of Thessalonica.—*Searching the Scriptures*, or those places of the prophets by which S. Paul proved that Jesus was the Messiah, who was to suffer death, &c. WI.—*Daily searching the Scriptures*, &c. The sheep are not hereby made judges of their pastors, the people of their priests, and lay men and women of S. Paul's doctrine. The Bereans did not read the Old Testament (and the New was not then published) to dispute with the apostle, or to sanction his doctrines: but it was a great comfort and confirmation to the Jews that had the Scriptures, to find, even as S. Paul said, that Christ was God, crucified, risen, and ascended to heaven: which by his expounding they understood, and never before, though they read them, and heard them read every sabbath. So it is a great comfort to a Catholic to see in the Scriptures the clear passages that prove the truth of his tenets, and

15 And they that conducted Paul, brought him as far as Athens, and receiving a commandment from him to Silas and Timothy, that they should come to him with all speed, they departed.

16 *Now whilst Paul waited for them at Athens, his spirit was excited within him, seeing the city given up to idolatry.

17 He disputed, therefore, in the synagogue with the Jews, and with them that served God, and in the marketplace, every day, with those that were present.

18 And some Epicurean and Stoic philosophers disputed with him, and some said: What is it that this babbler would say? But others: He seemeth to be a publisher of new gods: because he preached to them Jesus, and the resurrection.

19 And taking him, they brought him to the Areopagus, saying: May we know what this new doctrine is, which thou speakest of?

20 For thou bringest certain new things to our ears: We would know, therefore, what these things mean.

21 (Now all the Athenians, and strangers that were there, employed themselves in nothing else but either in telling or in hearing something new.)

22 But Paul, standing in the midst of the Areopagus, said: Ye men of Athens, I perceive that you are in all things, as it were, too superstitious.

23 For passing by, and seeing your idols, I found an altar also, on which was written: TO THE UNKNOWN GOD. What, therefore, you worship without knowing it, this I preach to you.

* A. D. 52.—b Gen. i. 1.

show the grounds of his hopes. But this by no means authorizes him to be judge of the true pastors of the Church, whom he is commanded by Jesus Christ to hear and obey, and from whom they are to learn the genuine sense of the Scriptures.

VER. 18. *Epicurean and Stoic philosophers.* The former of these philosophers held as their doctrine, that the Almighty did not interfere by his providence in the government of the world; that the soul did not subsist after the body; and consequently, that there was no future state of retribution. The latter denied that man had liberty of action, and maintained, that all things happened by destiny and fatal necessity. These were the two opposite sects S. Paul had to contend with. Calmet.—The Stoics believed in the immortality of the soul, and came the nearest to the Christian religion: but both Stoics and Epicureans, with all pagan philosophers, denied the resurrection of bodies; hence S. Augustin says, the faith of a resurrection is peculiar to Christians. Estius.—*What is it that this babbler would say?* A word of contempt, which some translate, *this prattler*. It is thought to be a metaphor from birds picking up little seeds, or the like, for their food; and to signify, that S. Paul had picked up words and sentences without any solid meaning. Wi.

VER. 19. *To the Areopagus.* The Areopagus was the supreme and most famous tribunal of all Greece, before which all great causes were tried. The persons who composed it were much renowned for their wisdom. Cicero, and many other Romans, were ambitious of the honour of being an Areopagite; but the power of Athens being now much diminished, this court had sunk in importance, and was now not much more than the shadow of a great name. Calmet.

VER. 22. *Too superstitious.* Or very superstitious. To be *superstitious*, or given to *superstition*, is commonly taken for a vain and groundless religious worship, but it is also sometimes used in a good sense. And perhaps S. Paul, in the beginning of his speech to so many men of learning, does not so openly blame them for being vainly and foolishly superstitious, but by their inscription, *to the unknown God*, he takes notice how nice and exact they pretended to be, in not omitting to pay some kind of homage to any god, or gods of all other nations, whom they might not know. For some interpreters think, that by this altar, they designed to worship every god of any nation, who was not come to their knowledge: or to worship that great God hinted at in the writings of Plato: or, as others conjecture, the God of the Jews, of whom they might have heard such wonders, and whose name the Jews themselves said to be unknown, and ineffable. However, from this inscription S. Paul takes an occasion, with wonderful dexterity, with sublime reflections, and with that solid eloquence, of which he was master, and which he employed as often as it was necessary, to inform them, and instruct them, concerning the works of the one true God, of whom they had little knowledge, by their own fault. He then adds, (ver. 30,) that having, as it were, overlooked, and permitted men for many ages to run on in this ignorance and blindness, in punishment of their sins, (this their ignorance of one true God, the author of

24 ^bGod, who made the world and all things that are in it, he being the Lord of heaven and earth, dwelleth ^cnot in temples made with hands.

25 Nor is he served by the hands of men, as though he needed any thing, seeing it is he who giveth to all life, and breath, and all things;

26 And hath made of one, all mankind, to dwell upon the whole face of the earth, determining appointed times, and the limits of their habitation.

27 That they should seek God, if haply they may feel after him or find him: although he be not far from every one of us.

28 For in him we live, and we move, and we are: as some also of your own poets said: for we are also his offspring.

29 Being, therefore, the offspring of God, we must not suppose the Divinity to be like unto gold or silver, or stone, the graving of art, and device of man.

30 And God, indeed, having overlooked the times of this ignorance, now declareth to men, that all should every where do penance,

31 Because he hath appointed a day wherein he will judge the world in equity, by the man, whom he hath appointed, giving faith to all, by raising him up from the dead.

32 And when they had heard of the resurrection of the dead, some indeed mocked: but others said: We will hear thee again concerning this matter.

33 So Paul went out from among them.

34 But certain men adhered to him, and believed:

* Supra, vii. 48.

all things, being wilful and inexcusable,) now the same true God hath been pleased to *denounce to all men*, that henceforward they acknowledge and worship him, that they repent, and *do penance* for their sins. Wi.

VER. 23. It may be asked, why they had not implicit faith, worshipping the true, though unknown, God? First, because the worship of the true God can never exist with the worship of idols; secondly, because an *explicit* faith in God is required of all; thirdly, because it is repugnant to *implicit* faith, to admit any thing contrary to it, as comparing this unknown God with the pagan idols; for God, to be at all, must be one.

VER. 24. *God . . . dwelleth not in temples.* He who is infinite, cannot be confined to space; nor stand in need of what human hands can furnish. Temples are not for God, but man. It is the latter who derives assistance from them. See c. 7, sup. v. 48.—God is not contained in temples; so as to need them for his dwelling, or any other uses, as the heathens imagined. Yet by his omnipresence, he is both there and every where. Ch.

VER. 27. *Feel after him.* *Si forte attrectent eum, ei άραγε ψηλαφήσειαν.* It signifies, *palpare quasi in tenebris*. Wi.

VER. 28. S. Paul here cites Aratus, a Greek poet, and his own countryman, a native of Cilicia.

VER. 29. Cherubim, with extended wings, were ordered by God to be made, and placed over the propitiatory (Exod. xxxvii. 7); the brazen serpent is declared by Jesus Christ himself to have been a figure of him; therefore to blame the universally received practice of the Catholic Church, with regard to pictures and images, betrays either great prejudice or great ignorance. S. Gregory says, "What writing does for readers, that a picture does for the ignorant; for in it they see what they ought to follow, and in it they read, who know no letters." And he sharply rebukes Serenus's indiscreet zeal for removing pictures, instead of teaching the people what use may be made of them, l. 9, ep. 9.

VER. 30. *Overlooked.* *Despicens, υπεριδων.* It may either signify looking down on the ignorant world, and so taking pity of it; or rather that God having overlooked, and permitted mankind to go so long in their sins, now invites them to repentance, by sending Jesus, their Saviour and Redeemer. See the Analyses Dissert. 34. Wi.

VER. 34. *Dionysius, the Areopagite.* This illustrious convert was made the first bishop of Athens. The martyrologies say, S. Paul raised him to that dignity. It is the same person, who, observing the convulsions of nature, which paid homage, as it were, to its God, expiring upon the cross, and not knowing the cause, is said to have exclaimed, Either the universe is falling to ruin, or the God of nature must be suffering. It appears from his writings, that he was, previous to his conversion, of the Platonic school. Estius.

* V. 4. *De colentibus Gentilibusque.* In the common Greek copies, there

among whom was also Dionysius, the Areopagite, and a woman, named Damaris, and others with them.

CHAP. XVIII.

*Paul founds the church of Corinth: and preaches at Ephesus, &c.
Apollo goes to Corinth.*

AFTER these things, departing from Athens, he came to Corinth.

2 And finding a certain Jew, named Aquila, a native of Pontus, who had lately come from Italy, with Priscilla, his wife, (because Claudius had commanded all Jews to depart from Rome,) he came to them.

3 And because he was of the same trade, he remained with them, and wrought: (now they were tent-makers by trade.)

4 And he disputed in the synagogue every sabbath, interposing the name of the Lord Jesus, and he persuaded the Jews and the Greeks.

5 And when Silas and Timothy were come from Macedonia, Paul was earnest in preaching, testifying to the Jews that Jesus is the Christ.

6 But they contradicting and blaspheming, shaking his garments, he said to them: Your blood be upon your own heads: I am clean: from henceforth I will go to the Gentiles.

7 And departing thence, he entered into the house of a certain man, named Titus Justus, one that worshipped God, whose house joined to the synagogue.

8 And Crispus, the ruler of the synagogue, believed in the Lord with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 And the Lord said to Paul in the night, by a vision: Fear not, but speak, and hold not thy peace:

10 Because I am with thee: and no man shall set upon thee to hurt thee: for I have much people in this city.

11 And he stayed there a year and six months, teaching the word of God among them.

12 But when Gallio was proconsul of Achaia, the Jews

with one accord rose up against Paul, and brought him to the judgment-seat,

13 Saying: That this man persuadeth men to worship God contrary to the law.

14 And when Paul was beginning to open his mouth, Gallio said to the Jews: If it were some matter of wrong, or a heinous deed, you men, O Jews, it would be reasonable I should bear with you.

15 But if they be questions of a word, and of names, and of your law, look you to it: I will not be judge of such matters.

16 And he drove them from the judgment-seat.

17 And all laying hold on Sosthenes, the ruler of the synagogue, struck him before the judgment-seat: and Gallio cared for none of those things.

18 But Paul, when he had stayed yet many days, taking leave of the brethren, he sailed from thence into Syria, (and with him Priscilla and Aquila,) 'having shorn his head in Cenchra: for he had a vow.

19 And he came to Ephesus, and left them there. But he himself entering into the synagogue, disputed with the Jews.

20 And when they intreated him to make a longer stay, he consented not,

21 But taking his leave, and saying: I will return to you again, God willing, he departed from Ephesus.

22 And going down to Cæsarea, he went up, and saluted the church, and so came down to Antioch.

23 And after he had spent some time there, he departed, passing in order through the country of Galatia and Phrygia, strengthening all the disciples.

24 Now, a certain Jew, named Apollo, a native of Alexandria, an eloquent man, came to Ephesus, one mighty in the Scriptures.

25 This man was taught in the way of the Lord: and being fervent in spirit, spoke, and taught diligently the things that are of Jesus, knowing only the baptism of John.

26 This man, therefore, began to speak boldly in the

a A. D. 52.—b A. D. 54.

c Num. vi. 18; Infra, xxi. 24.

is *no and*, but only of the worshipping Gentiles, τῶν δὲ σεβομένων ἑλλήνων, but in other copies, καὶ ἑλλήνων.

† V. 6. Qui urbem concitant, in the common Greek copies, οἰκουμένην, orbem: so that this difference might happen in the Latin, by the change of one letter only of urbem, for orbem; but some Greek MSS. have τὴν πόλιν, civitatem.

‡ V. 18. Semini-verbius, ὁ σπερμολόγος, the critics derive it from λέγειν σπέρματα, colligere semina.

§ V. 22. Superstitiosiores, δεισιδαιμονιστέρας, from δέιδω, timeo, and δαίμων. Δεισιδαιμονία is sometimes taken in a good sense for religio, as also superstitio in Latin. See Budæus, and Plutarch apud Scapulam. See also Suidas.

|| V. 23. Ignoto deo, ἀγνωστῷ θεῷ. See Corn. à Lapide.

CHAP. XVIII. VER. 3. Critics are divided in their opinions about the nature of S. Paul's employment: but it is generally supposed to be making tents of skins, such as were formerly used by travellers and soldiers. Tirinus.—Hence the expression, esse sub pellibus. The apostle submitted to this labour, that he might be no burden to whom he preached the gospel. S. Aug. tract. in Joan.—The Jews, with their characteristic good sense, in matters of this kind, made it the first duty of parents, to teach their children some trade, by which they might gain their livelihood. To neglect this, was supposed to be equivalent to teaching them to steal. Hence their learned men were likewise practitioners in some laborious trade. They were ignorant of the distinction between low and honourable professions, which refinement and vanity have introduced among us. Every employment was honourable, which was conducive to the good of their neighbour, and compatible with virtue and modesty; and the more so, in proportion as the wants of mankind made it more necessary. See Fleury's Manners of the Israelites, passim.

VER. 6. Shaking his garments. See Matt. x. 14.—Your blood be upon your own heads: that is, you are guilty of your own perdition: we have discharged our duty by preaching to you. Wi.

VER. 12. This Gallio was brother to the great Seneca, Nero's preceptor, as

that author himself assures us. Præf. lib. 5, Quæst. Natur. It is probable S. Paul became acquainted with Seneca. S. Jerom and S. Augustin say, many letters passed between them, which are not now extant. Tirinus. See also Eusebius. An. Christi 66.

VER. 18. Shorn, &c. It was customary among the Jews to make vows of abstaining from all inebriating liquor, not to cut their hair for a limited time, &c. This was the vow of the Nazarites, mentioned Num. vi. 18; Acts xxii. 24. S. Paul had probably taken upon himself some obligation of this kind; perhaps in condescension to the Jews, who were yet weak in faith. The time being now expired, he cut his hair as before. It was lawful for converts to observe these legal ceremonies, till the gospel was perfectly established, provided they did not place their hopes of salvation in them, or believe that the faith and grace of Christ were ineffectual without them. D. Carthus.

VER. 22. He went up. To Jerusalem is most probably understood, that being the chief object of S. Paul's journey. It seems rather extraordinary that S. Luke should have omitted the express mention of the city. But having told us his object was to be at Jerusalem, he, perhaps, thought it was enough to say, he went up. Calmet.—In Palestine, the expression, to go up, was sometimes taken for going up to Jerusalem. John vii. 8, 10; xii. 20; Acts xxiv. 11. And reciprocally in chap. xxiv. 1, to go down, is taken for going down from Jerusalem to Cæsarea. V. Ibid.—In the Scripture, when Antioch and Cæsarea are simply mentioned, Antioch, in Syria, and Cæsarea, in Palestine, are uniformly designated. Wi.

VER. 24. Apollo . . . one mighty in the Scriptures. Lit. powerful in the Scriptures, yet knew no baptism, but that of John. Wi.—When we consider the great harvest, and few labourers, and the small time that the apostles could give to any one place for instructions, we shall not be so much surprised, that this zealous convert should not yet be perfectly instructed in every doctrine of Christianity. This happened about twenty years after our Lord's ascension. He is the same person as is mentioned 1 Cor. iii. 7. A.

synagogue. Whom when Priscilla and Aquila had heard, they took him to them, and expounded more exactly to him the way of the Lord.

27 And whereas he was desirous to go to Achaia, the brethren exhorting, wrote to the disciples to receive him. Who, when he was come, helped them much, who had believed.

28 For he vigorously convinced the Jews in public, showing, by the Scriptures, Jesus to be the Christ.

CHAP. XIX.

Paul establishes the church at Ephesus. The tumult of the silversmiths.

AND ^ait came to pass, when Apollo was at Corinth, that Paul having passed through the upper parts, came to Ephesus, and found certain disciples:

2 And he said to them: Have you received the Holy Ghost since ye believed? But they said to him: We have not so much as heard whether there be a Holy Ghost.

3 And he said: In what then were you baptized? Who said: In John's baptism.

4 Then Paul said: ^bJohn baptized the people with the baptism of penance, saying: That they should believe in him who was to come after him, that is to say, in Jesus.

5 Having heard these things, they were baptized in the name of the Lord Jesus.

6 And when Paul had imposed his hands on them, the Holy Ghost came upon them, and they spoke tongues and prophesied.

7 And all the men were about twelve.

8 And entering into the synagogue, he spoke boldly for the space of three months, disputing and persuading concerning the kingdom of God.

9 But when some were hardened and believed not, but spoke ill of the way of the Lord before the multitude, departing from them, he separated the disciples, disputing daily in the school of one Tyrannus.^c

10 And this continued for two years, so that all that dwelt in Asia, heard the word of the Lord, Jews and Gentiles.

11 And God wrought special miracles by the hand of Paul:

12 So that even there were brought from his body to

the sick handkerchiefs and aprons, and the diseases departed from them, and the wicked spirits went out of them.

13 Now^d some of the Jewish exorcists, who went about, attempted to invoke over them, that had evil spirits, the name of the Lord Jesus, saying: I conjure you by Jesus, whom Paul preacheth.

14 And there were certain men, seven sons of Sceva, a Jew, a chief priest, who did this.

15 But an evil spirit answering, said to them: Jesus I know, and Paul I know: but who are you?

16 And the man, in whom the evil spirit was, leaping upon them, and mastering them both, prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and the Gentiles who dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many of those who believed, came confessing and declaring their deeds.

19 And many of those who had followed curious things, brought their books together, and burnt them before all: and the price of them being computed, they found the money to be fifty thousand pieces of silver.

20 So mightily increased the word of God, and was confirmed.

21 Now these things being ended, Paul purposed in the spirit, as soon as he had passed through Macedonia and Achaia, to go to Jerusalem, saying: After I have been there, I must also see Rome.

22 And sending into Macedonia two of those that ministered to him, Timothy and Erastus, he himself remained for a time in Asia.

23 Now at that time there arose no small disturbance about the way of the Lord.^e

24 For a certain man, named Demetrius, a silversmith, who made silver temples for Diana, brought no small gain to the craftsmen:

25 Whom having called together, with workmen of like occupation, he said: You men, you know that our gain is by this trade:

26 Now you see, and hear, that this Paul, by per-

^a A. D. 54.—^b Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 26; Supra, i. 5, and xi. 16.

^c A. D. 55.—^d A. D. 56.—^e A. D. 57.

CHAP. XIX. VER. 1. *Disciples.* These were apparently disciples of S. John the Baptist, who believed in Christ from his testimony, and had received no further instruction, nor any baptism but John's. Calmet.

VER. 5. *Baptized in the name of the Lord Jesus*, so called, to distinguish it from the baptism of John; and that of Christ was given in the name of the Father, and of the Son, and of the Holy Ghost, according to the command of Christ himself. Wi.

VER. 6. *Imposed his hands on them*, by which imposition of hands, was given the Holy Ghost in the sacrament of confirmation. Wi.

VER. 12. *Aprons*, it is likely such as he used in working, *cured diseases*, and *cast out devils*. What wonder, then, if God work miracles by the relics of martyrs and saints, to testify the sanctity of his servants, and to encourage others both to give them a reasonable honour, and to imitate their lives? Wi.

VER. 13. *The Jewish exorcists.* Among the Jews were some, who by calling upon the name of the true God, sometimes cast out evil spirits. But these sons of Sceva, seeing S. Paul cast out devils by calling upon the name of Jesus, thought fit to do the same, though they did not believe in Jesus Christ. And God punished them in this manner, as it is here related, at least two of them. Wi.—It is uncertain whether the Jews really possessed the power of exorcising demoniacs. That this power of expelling devils resides in the Church every page of primitive ecclesiastical history testifies. Scripture is also equally explicit on this subject. The exorcisms, says S. Cyprian, are the spiritual torments and scourges of the demons. Ep. ad Demetrium.—It was for this reason the Jews, on this occasion,

used the name of Jesus, a name terrible to the infernal spirits, to add power to their imprecations. Tertullian urges facts of this power in the Christians, with much energy and eloquence, in his Apology. Prudentius has recorded the same, with equal elegance, in his verse—

—Torquetur Apollo
Nomine percussus Christi, nec fulmina verbi
Ferre potest. Agitant miserum verbera lingua.

VER. 18. *Confessing and declaring their deeds*, as penitents do in the sacrament of penance, and not only in general declaring or confessing themselves sinners. See Matt. iii. 6. Wi.

VER. 19. *Curious things.* By which are here meant books of divination and magic art, to which study the Ephesians were much addicted. The price of the books burnt amounted to a great sum, even computing the 50,000 denarii each of them at sevenpence-halfpenny English money. Wi.—The value of the books here destroyed might have amounted to £1000 sterling.

VER. 21. *I must also see Rome.* It is what S. Paul earnestly desired, and what the Spirit now revealed to him. See Rom. i. Wi.

VER. 23. *About the way of the Lord*; that is, about Christian faith, and religion. Wi.—A great source of these troubles that ensued, was the preaching of the gospel.

VER. 24. *Who made silver temples for Diana.** Perhaps figures of Diana's temple in silver; or boxes and shrines, in which was the statue or figure of Diana. Wi.

suasion hath drawn away a great multitude, not only at Ephesus, but almost throughout all Asia, saying: That they are no gods which are made with hands.

27 So that not only this our craft is in danger to be vilified, but also the temple of great Diana shall be thought nothing of, yea, and her majesty shall begin to be destroyed, whom all Asia and the world worshippeth.

28 Having heard these things, they were full of anger, and cried out, saying: Great is Diana of the Ephesians.

29 And the whole city was filled with confusion, and they rushed with one accord into the theatre, having caught Gaius and Aristarchus, men of Macedonia, companions of Paul.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And some also of the rulers of Asia, who were his friends, sent unto him, desiring that he would not venture himself into the theatre.

32 Now some cried out one thing, some another. For the assembly was confused, and the greater part knew not for what cause they were come together.

33 And they drew forth Alexander out of the multitude, the Jews thrusting him forward. And Alexander, beckoning with his hand for silence, would have given the people satisfaction.

34 But as soon as they perceived him to be a Jew, all with one voice, for the space of about two hours, cried out: Great is Diana of the Ephesians.

35 And when the town-clerk had appeased the multitudes, he said: Ye men of Ephesus, what man is there that knoweth not that the city of the Ephesians is a worshipper of the great Diana, and of Jupiter's offspring?

36 Seeing, therefore, these things cannot be contradicted, you ought to be quiet, and do nothing rashly.

37 For you have brought hither these men, neither guilty of sacrilege, nor of blasphemy against your goddess.

38 But if Demetrius, and the craftsmen who are with him, have a cause against any man, the courts of justice are open, and there are proconsuls: let them accuse one another.

39 And if you inquire after any other matter, it may be decided in a lawful assembly.

40 For we are in danger of being charged with this day's uproar: there being no man guilty (of whom we can give an account) of this concourse. And when he had said these things, he dismissed the assembly.

VER. 27. *In danger to be vilified*, and Diana of losing her reputation. They ought to have reflected, says S. Chrys., (Hom. 42,) that if such a poor man as Paul could destroy the worship and the majesty of this great goddess, whom, as they say, all the world adored, how much greater and worthy of adoration must the God be by whose power Paul could do this! Wi.

VER. 35. *The town-clerk*, &c. Lit. the scribe, or the recorder of the city.—*Jupiter's offspring*.† His daughter, according to the poets. The Greek text seems to signify a statue, or figure of Diana, which was pretended to have fallen from heaven, and from Jupiter. Wi.

VER. 37. *No. of blasphemy against your goddess*. S. Chrys. takes notice, that to calm the people, he says more than was true. Wi.

* V. 24. *Ædes argenteas, ναὸς ἀργυροῦς*.

† V. 35. *Jovisque proles, καὶ τοῦ Διὸς παῖς*. Simulachri a cælo dilapsi See Suidas.

CHAP. XX. VER. 6 *We*. From the change of the narration to the first

CHAP. XX.

Paul passes through Macedonia and Greece: he raises a dead man to life at Troas. His discourse to the clergy of Ephesus.

AND after the tumult ceased, Paul calling to him the disciples, and exhorting them, took his leave, and set forward to go into Macedonia.

2 And when he had gone over those parts, and had exhorted them with many words, he came into Greece:

3 Where, when he had spent three months, the Jews laid wait for him, as he was about to sail into Syria: *so he took a resolution to return through Macedonia.

4 And there accompanied him Sopater, the son of Pyrrhus, of Berea, and of the Thessalonians, Aristarchus, and Secundus, and Gaius, of Derbe, and Timothy: and of Asia, Tychicus, and Trophimus.

5 These having gone before, waited for us at Troas.

6 But we sailed from Philippi after the days of the azymes, and came to them to Troas in five days, where we stayed seven days.

7 And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight.

8 And there were a great number of lamps in the upper chamber, where we were assembled.

9 And a certain young man, named Eutychus, sitting on the window, being oppressed with a heavy sleep, as Paul was long preaching, by occasion of his sleep fell from the third loft down, and was taken up dead.

10 To whom, when Paul went down he laid himself upon him: and embracing him, said: Be not troubled; for his soul is in him.

11 Then going up, and breaking bread and tasting: and having talked a long while to them until day-light, so he departed.

12 And they brought the youth alive, and were not a little comforted.

13 But we going on board the ship, sailed to Assos, from whence we were to take in Paul: for so he had appointed, himself purposing to travel by land.

14 And when he had met with us at Assos, we took him in, and came to Mitylene.

15 And sailing from thence, next day we came over against Chius: and in another day we arrived at Samos: and the day following we came to Miletus.

16 For Paul had determined to sail by Ephesus, lest

* A. D. 58.

person again, it would appear S. Luke had rejoined the apostle. This writer modestly omits the reason of his accompanying S. Paul, who tells us it was at his own request, (2 Cor. viii. 19,) that no suspicion might be entertained that he applied improperly the money, which he was commissioned to carry to the distressed brethren in Jerusalem. Tiranus.

VER. 7. *On the first day of the week*.* The interpreters generally take notice, with S. Chrys., that the Christians, even at this time, must have changed the sabbath into the first day of the week, as all Christians now keep it. Which change (even as to the manner of keeping one of God's ten commandments) was made by the Church.—*To break bread*, meaning the blessed sacrament, as it is commonly expounded. Wi.

VER. 12. *Alive*. This accident, which gave occasion to a great miracle, was ordained by the particular providence of God, in order to confirm the preaching of S. Paul, and to fix more deeply in the hearts of his disciples the words of their dear master, who was just going to leave them. Admire likewise the apostle's solicitude for his neighbours' salvation, in prolonging his instructions through the whole night, which preceded his departure. D. Carthus.

ne should be delayed any time in Asia. For he hastened on, if it were possible for him to keep the day of Pentecost at Jerusalem.

17 And sending from Miletus to Ephesus, he called the ancients of the church.

18 And when they were come to him, and were together, he said to them: You know from the first day that I came into Asia, in what manner I have been with you all the time,

19 Serving the Lord with all humility, and with tears, and temptations, which came upon me from the snares of the Jews:

20 How I have kept back nothing that was profitable to you, but have preached it to you, and taught you publicly, and from house to house,

21 Testifying both to Jews and Gentiles penance toward God, and faith in our Lord Jesus Christ.

22 And now behold bound in the spirit, I go to Jerusalem, not knowing the things that shall befall me there:

23 Only that the Holy Ghost in every city witnesseth to me, saying: That chains and afflictions wait for me at Jerusalem.

24 But I fear none of these things: neither do I count my life more precious than myself, so that I may consummate my course, and the ministry of the word, which I have received from the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold I know that all you, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to witness this day, that I am clear from the blood of all.

27 For I have not been wanting to declare to you all the counsel of God.

28 Take heed to yourselves, and to all the flock, over which the Holy Ghost hath placed you bishops, to rule the church of God, which he hath purchased with his own blood.

* 2 Cor. iv. 12; 1 Thess. ii. 9; 2 Thess. iii. 8.

VER. 17. *He called the ancients of the Church.* We might translate the *bishops*, as the very same persons in the 28th verse are called *bishops*. Wi.

VER. 20. *I have kept back, &c.* I have discovered to you every thing which can be useful to your salvation. Neither fear, nor any human considerations, have prevailed over me to disguise or suppress the truths, which might be serviceable to you. This is the model of a good pastor. Full of doctrine, and of zeal, he communicates what God puts into his heart, and charity inspires him to speak with abundance, with discretion, without jealousy, without fear.

VER. 22. *Bound in the spirit*, led by inspiration of the Holy Ghost. Wi.—Chained, and forced, as it were, by the Holy Spirit, who offers me a sweet violence; or I am so strongly persuaded of the chains, which await me at Jerusalem, that I already feel myself bound in idea. Calmet.

VER. 23. *In every city.* There were in every city Christian prophets, who foretold to Paul the tribulations which awaited him. It appears, then, that the apostle did not know these things by immediate revelation made to himself, but by that made to the prophets. Of this we have a proof in the next chapter.

VER. 25. *I know, &c.* It appears sufficiently evident, from many parts of S. Paul's epistles, that he not only designed, but likewise, according to the opinion of the most able critics, actually did revisit the churches in Asia. On this occasion, then, he only expresses his belief, his conviction, that he should see them no more, judging it impossible for him to escape all the dangers that were prepared for him. Calmet.—*All you.* Although S. Paul might return again to the same place, he might truly say of so great an assembly, that all of them should not see him again. Wi.

VER. 28. *Take heed to yourselves, and to all the flock.* The ministers of the gospel must in the first place take care of the salvation of their own souls; and in the next place, of the salvation of their flock, of the souls committed to their care, and to the Church; especially such ministers of God who are *bishops*,† placed, by Divine institution, to govern the Church, or the churches under them. The word *bishops*, by its derivation, signifies *overseers*, or *superintendants*; but the sig-

29 I know, that after my departure, ravenous wolves will enter in among you, not sparing the flock.

30 And of your own selves will rise up men speaking perverse things, to draw away disciples after them.

31 Therefore watch, keeping in memory, that for three years I ceased not night and day, with tears admonishing every one of you.

32 And now I commend you to God, and to the word of his grace, who is able to build up, and to give an inheritance among all the sanctified.

33 I have not coveted any man's silver, gold, or apparel, as

34 You yourselves know: *that as for such things as were needful for me, and for them that are with me, these hands have furnished.

35 I have showed you all things, that labouring in this manner, we must receive the weak, and remember the word of the Lord Jesus, how he said: It is more blessed to give, than to receive.

36 And when he had said these things, kneeling down, he prayed with them all.

37 And there was much weeping among them all: and falling on Paul's neck, they kissed him,

38 Being very much grieved for the word which he had said, that they should see his face no more. And they conducted him to the ship.

CHAP. XXI.

Paul goes up to Jerusalem. He is apprehended by the Jews in the temple.

AND^b when it came to pass that, being parted from them, we set sail, we came with a direct course to Coos, and the day following to Rhodes, and from thence to Patara.

2 And having found a ship bound for Phœnice, we went aboard, and set sail.

3 And when we had discovered Cyprus, leaving it on the left hand, we sailed into Syria, and came to Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we stayed there seven days:

^b A. D. 58.

nification is to be taken and expressed by the custom and ecclesiastical use of words. Wi.

VER. 32. *To the word of his grace*, to the protection of God's grace, given to those that preach the gospel, and administer the sacraments instituted by Christ.—*Who is able to build up*, to finish that building, of which the foundation is laid by my preaching. Wi.

VER. 35. *It is more blessed to give, than to receive.* We find not these words of Christ in the Gospels. S. Paul might have had them from the apostles. Wi.

VER. 37. *They kissed him.* These marks of tenderness are dictated by nature, and have always been used between friends, who were separating from each other, or who meet after a long absence. The Scripture furnishes us with numberless examples of it. Calmet.—He likewise *prayed*, as he usually did, when he bade his last farewell. See his last adieus with the Tyrians, (chap. xxi. 5, 6,) where they all *kneeled down* to pray on the shore. This is also reasonable, and becoming a Christian. It is a sign of communion and mutual charity, and implores a prosperous voyage for those who were departing, whilst those who remained, cherish in their mind the remembrance of the virtues of their absent friend. Menochius.

* V. 7. Una Sabbati; that is, prima sabbati, ἐν τῇ μίᾳ τῶν σαββάτων. S. Chrys. says, Ὁμ. μγ. κυριακὴ ἡν, erat dies Dominica.

† V. 28. Episcopos, ἐπισκόπους, from ἐπισκοπεῖν, or ἐπισκέπτεσθαι, diligenter inspicere, &c.

CHAP. XXI. VER. 1. Coos and Rhodes are islands in the Archipelago.

VER. 3. Cyprus, an island in the Mediterranean, to the east of Patara and Rhodes.

VER. 4. *Not go up to Jerusalem.* S. Paul says in the foregoing chapter, that he was pressed by the Holy Ghost to go to Jerusalem; and do these prophets now advise him to stay away, and disobey the inspiration? No: their dissuasion was

who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And the days being expired, departing, we went forward, they all bringing us on our way, with their wives and children, till we were out of the city: and kneeling down on the shore, we prayed.

6 And when we had taken leave of one another, we took ship: and they returned home.

7 But we having finished the voyage by sea from Tyre, came down to Ptolemais: and saluting the brethren, we stayed one day with them.

8 And the next day departing, we came to Cæsarea. And entering into the house of Philip, the evangelist, ^awho was one of the seven, we stayed with him.

9 And he had four daughters, virgins, who did prophesy.

10 And as we stayed there for some days, there came from Judea a certain prophet, named Agabus.

11 And when he was come to us, he took Paul's girdle: and binding his own feet and hands, he said: These things saith the Holy Ghost: The man whose girdle this is, thus shall the Jews bind in Jerusalem, and shall deliver him into the hands of the Gentiles.

12 And when he had heard this, both we, and they who were of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, and said: What do you mean, weeping and afflicting my heart? For I am ready not only to be bound, but also to die in Jerusalem, for the name of the Lord Jesus.

14 And when we could not persuade him, we ceased, saying: The will of the Lord be done.

15 And after those days, being prepared, we went up to Jerusalem.

16 And there went also with us some of the disciples from Cæsarea, bringing with them one Mnason, a Cyprian, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the day following Paul went in with us to James, and all the ancients were assembled.

19 And when he had saluted them, he related particularly what things God had wrought among the Gentiles, by his ministry.

20 But they hearing *it*, glorified God, and said to him: Thou seest, brother, how many thousands there are among

the Jews who have believed: and they are all zealous for the law.

21 Now they have heard of thee, that thou teachest those Jews, who are among the Gentiles, to forsake Moses: saying, that they ought not to circumcise their children, nor to walk according to the custom.

22 What is it, therefore? the multitude must indeed come together: for they will hear that thou art come.

23 Do, therefore, this that we say to thee: We have four men, who have a vow upon them.

24 Having taken these with thee: purify thyself with them: and bestow on them, ^bthat they may shave their heads: and all will know that the things which they have heard of thee, are false: but that thou thyself also walkest keeping the law.

25 As for those of the Gentiles who have believed, ^cwe have written, decreeing that they should refrain themselves from that which has been offered to idols, and from blood, and from things strangled, and from fornication.

26 Then Paul having taken to him the men, the next day being purified with them, entered into the temple, giving notice of the accomplishment of the days of purification, until an oblation should be offered for every one of them.

27 But while the seven days were drawing to an end, those Jews who were of Asia, when they saw him in the temple, stirred up all the people, and laid hands upon him, crying out:

28 Men of Israel, help: This is the man that teacheth all men every where against the people, and the law, and this place: and moreover hath brought in Gentiles into the temple, and hath violated this holy place.

29 For they had seen Trophimus, the Ephesian, in the city with him, whom they supposed that Paul had brought into the temple.

30 And the whole city was in an uproar: and there was a concourse of people. And having seized on Paul, they drew him out of the temple: and immediately the doors were shut.

31 And as they were seeking to kill him, it was told the tribune of the band: That all Jerusalem was in confusion.

32 Who forthwith taking with him soldiers and centurions, ran down to them. And when they saw the tribune and the soldiers, they left off beating Paul.

33 Then the tribune coming near, took him, and com-

^a Supra, vi. 4, and viii. 5.—^b Num. vi. 18; Supra, xviii. 18.

^c Supra, xv. 20, and 29.

not the effect of inspiration, but the expression of their tenderness and affection for him, which made them fear what they saw he was going to endure. D. Carthus. —Hence S. Paul disregarded their entreaties, as well as the imminent dangers that every where stared him in the face. See his heroic answer to the melting entreaties of the faithful of Cæsarea, and their final acquiescence: "The will of the Lord be done." *Infra*, ver. 14.

VER. 9. *Prophesy*. It is supposed that these daughters of S. Philip had made a vow of virginity, or at least remained in that state out of a motive of religion. S. Jerom thinks in reward of this they were gifted with a prophetic spirit. Lib. 1, c. 24, cont. Jov.—Others think that by prophesying is meant interpreting the Scriptures, or singing the praises of God. Estius.

VER. 18. *To James*, the bishop of Jerusalem, where all the seniors, that is, the bishops and priests, had assembled. Wi.

VER. 21. *To forsake Moses*. In the Greek, to depart or apostatize from Moses and the law. This is more than was true. For S. Paul circumcised Timothy, (chap. xvi.,) and did not absolutely hinder converts who had been Jews, from practising the Jewish ceremonies. Wi.—There is a manifest falsity in this ac-

cusation against S. Paul. He had never commanded or advised the Jews, to whom he had preached, to renounce the law, abandon the ceremonies of Moses, or reject the ancient customs of the nation. He had never hindered any one from following in this respect the bias of his inclinations. He had indeed defended the liberty of the converts from these ceremonies; he had taught that Christ had taken away the *necessity* of this yoke; but he left them at liberty still to carry it if they pleased. Calmet.

VER. 23. *Who have a vow upon them*. On which account they will have sacrifices offered for them in the temple. Wi.

VER. 24. *Bestow on them*. It was thought a merit among the Jews to bear the expenses of any vow which another had made. They thus became partakers of it: in the same manner as at present those, who have not the courage to forsake the world by solemn vows, seek to have some share in the merits of those who do forsake it, by contributing part of their substance to their support. Calmet.

VER. 30. *The doors were shut*, lest the temple should be profaned by Gentiles entering into it. Wi.

manded him to be bound with two chains : and demanded who he was, and what he had done.

34 And some cried out one thing, some another, among the multitude. And when he could not know the certainty, because of the tumult, he commanded him to be brought into the castle.

35 And when he was come to the stairs, it happened that he was borne up by the soldiers, because of the violence of the people.

36 For the multitude of the people followed after, crying out : Away with him.

37 And as Paul was about to be brought into the castle, he said to the tribune : May I speak something to thee ? Who said : Canst thou speak Greek ?

38 Art not thou that Egyptian, who before these days didst raise a tumult, and didst lead forth into the desert four thousand men that were murderers ?

39 But Paul said to him : I am indeed a Jew, a man of Tarsus, in Cilicia, a citizen of no mean city. And I beseech thee, permit me to speak to the people.

40 And when he had given him leave, Paul standing on the stairs, beckoned with his hand to the people. And a great silence being made, he spoke to them in the Hebrew tongue, saying :

CHAP. XXII.

Paul declares to the people the history of his conversion. He escapes scourging by claiming the privilege of a Roman.

MEN, brethren, and fathers, hear ye the account which I now give you.

2 And when they heard that he spoke to them in the Hebrew tongue, they kept the more silence.

3 And he said : I am a man, who am a Jew, born at Tarsus, in Cilicia, but brought up in this city, at the feet of Gamaliel, taught according to the truth of the law of the fathers, zealous for the law, as also all you are this day :

4 And I persecuted this way unto death, binding and delivering into prisons both men and women,

5 As the high priest doth bear me witness, and all the ancients : from whom also taking letters, I went to the brethren at Damascus, to bring them bound from thence to Jerusalem, that they might be punished.

* A. D. 55.—b A. D. 58.—c Supra, viii. 3.—d Supra, ix. 2.

VER. 34. *Into the castle.* Neither the Latin nor the Greek word signifies a castle, but rather a camp, or a place walled, or with a trench about it. It is true, we may here understand the tower, called Antonia ; but within its court might be tents for soldiers, where there was so great a number : for we see that Lysias could send away 470 with S. Paul, besides those that might stay behind. Wi.

VER. 38. This Egyptian coming to Jerusalem, and professing himself to be a prophet, had persuaded the people to accompany him to Mount Olivet, pretending he would throw down the walls of the city only by a word. Felix, the Roman governor, attacked the deluded multitude, and killed 400. The leader escaped, and was heard of no more. This was in the 13th year of Claudius, about three years before S. Paul's apprehension. Menochius.

VER. 39. *I am indeed a Jew*, by birth and education. Wi.

VER. 40. He spoke in the dialect of the country, which was partly Hebrew and partly Syriac, but the Syriac greatly prevailed ; and from the steps, ἐπὶ τοῖς ἀνασκαθμοῖς, which led to the fortress of Antonia. Here a Roman cohort was lodged ; it was situated to the north-west, and joined the temple.

* V. 34. In castra, which, in the plural number, is not a castle ; neither doth παρεμβολή, which is in the Greek, signify a castle.

CHAP. XXII. VER. 1. *Hear ye the account.* In the Greek, to the apology, or defence. Wi.

VER. 5. *As the high priest doth bear me witness.* That is, as the letters which he gave me bear witness. Wi.

6 And it came to pass, as I was going and drawing near to Damascus, at mid-day, that suddenly there shone from heaven a great light round about me :

7 And falling on the ground, I heard a voice saying to me : Saul, Saul, why persecutest thou me ?

8 And I answered : Who art thou, Lord ? And he said to me : I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me, saw indeed the light, but they heard not the voice of him that spoke with me.

10 And I said : What shall I do, Lord ? And the Lord said to me : Arise, and go into Damascus : and there it shall be told thee of all things thou must do.

11 And whereas I did not see for the brightness of that light, being led by the hand by my companions, I came to Damascus.

12 And one Ananias, a man according to the law, having a good character from all the Jews dwelling there,

13 Coming to me, and standing by me, said to me : Brother Saul, receive thy sight. And I the same hour looked upon him.

14 And he said : The God of our fathers hath pre-ordained thee that thou shouldst know his will, and see the Just One, and shouldst hear the voice from his mouth.

15 For thou shalt be his witness to all men, of those things which thou hast seen and heard.

16 And now why delayest thou ? Rise up, and be baptized, and wash away thy sins, calling upon his name.

17 And it came to pass, when I was come again to Jerusalem, and was praying in the temple, that I was in a trance,

18 And saw him, saying unto me : Make haste, and go quickly out of Jerusalem : because they will not receive thy testimony concerning me.

19 And I said : Lord, they know that I cast into prison, and beat in every synagogue, them that believed in thee.

20 And when the blood of Stephen, thy witness, was shed, I stood by and consented, and kept the garments of them who killed him.

21 And he said to me : Go, for unto the nations afar off will I send thee.

* A. D. 37.—f Supra, viii. 3.—g Supra, vii. 57.

VER. 9. *Heard not the voice.* To reconcile this with chap. ix. 7, where it is said, that they heard the voice ; it may be answered, that they heard a noise, and a voice, but heard it not distinctly, nor so as to understand the words. Wi.—They heard not the voice of him who spoke to the apostle, but they heard the latter speak (chap. ix. 7) ; or perhaps they heard a noise, which they could not understand. They perhaps heard the voice of Paul answering, but not that of Christ complaining.

VER. 14. *Shouldst . . . see the Just One.* Our Saviour appeared to S. Paul, as it is said (chap. ix. 7) ; and he is divers times, both in the prophets and in the Testament, called the Just One. Wi.—To see and hear the Just One ; Him, who is just by excellence, that you also may prove a witness of his resurrection from the dead.

VER. 16. *Wash, &c.* The contrition and charity of S. Paul had, no doubt, merited for him the remission of his sins at the moment of his conversion. Still were these effects to be attributed to the desire of the sacrament of baptism, without which the Council of Trent defines that the forgiveness of sins, and the punishment due to them, are not obtained. It likewise added a new degree of lustre to his innocence and purity. Tirinus.—*Calling upon his name.* In such manner, says S. Chrys., (Hom. 47,) as we invoke the only true God ; not as we invoke the saints, and pray to them, that they would pray for us. Wi.

VER. 17. *To Jerusalem . . . that I was in a trance.* This might be when he went to Jerusalem, three years after his conversion, or at some other time. It might be in this ecstasy that he was rapt to the third heaven, as he tells the Corinthians, 1 Cor. xv. 9. Wi.

22 And they heard him until this word, and then lifted up their voice, saying: Away with such a one from the earth: for it is not fit that he should live.

23 And as they cried out, and threw off their garments, and dust into the air,

24 The tribune ^acommanded him to be brought into the castle, and to be scourged, and to be tortured: that he might know for what cause they cried out thus against him.

25 And when they had bound him with thongs, Paul saith to the centurion standing by him: Is it lawful for you to scourge a man that is a Roman, and uncon-
demned?

26 Which having heard, the centurion went to the tribune, and told him, saying: What art thou about to do? For this man is a Roman citizen.

27 Then the tribune came, and said to him: Tell me, if thou art a Roman? But he said: Yes.

28 And the tribune answered: I obtained the being free of this city with a great sum. And Paul said: But I was born so.

29 Immediately, therefore, they that were about to torture him, departed from him. The tribune also was afraid after he understood that he was a Roman citizen, and because he had bound him.

30 But on the next day, being desirous to know more diligently, for what cause he was accused by the Jews, he loosed him, and commanded the priests to come together and all the council: and bringing forth Paul, he set him before them.

CHAP. XXIII.

Paul stands before the council: the Jews conspire his death. He is sent away to Cæsarea.

AND^b Paul looking upon the council, said: Men, brethren, I have conversed with an entire good conscience before God until this present day.

^a 1. c. Lysias.—^b A. D. 58.—Exod. xxii. 28.

2 And the high priest, Ananias, commanded them who stood by him, to strike him on the mouth.

3 Then Paul said to him: God shall strike thee, thou whited wall. For sittest thou there to judge me according to the law, and, contrary to the law, commandest me to be struck?

4 And they that stood by, said: Dost thou revile the high priest of God?

5 And Paul said: I knew not, brethren, that he is the high priest. For it is written: ^cThou shalt not speak evil of the prince of thy people.

6 And Paul knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: Men, brethren, ^dI am a Pharisee, the son of Pharisees: concerning the hope and resurrection of the dead I am called in question.

7 And when he had said this, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 ^eFor the Sadducees say that there is no resurrection, nor angel, nor spirit: but the Pharisees confess both.

9 Now a great clamour was raised. And some of the Pharisees rising up, contended, saying: We find no evil in this man: what if a spirit hath spoken to him, or an angel?

10 And when there arose a great dissension, the tribune, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following the Lord standing by him, said: Be constant: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, some of the Jews assembled together, and bound themselves with a curse, saying: that they would neither eat, nor drink, till they had killed Paul.

^d Phil. iii. 5.—^e Matt. xxii. 23.

VER. 22. *This word.* That is, until he told them that God had sent him to preach to the Gentiles, whom they could not bear to hear preferred before themselves. Not that the Jews forbade preaching to the Gentiles; on the contrary, our Saviour reproached the Pharisees, that they would go over land and sea for the sake of making one proselyte. They were likewise enraged that S. Paul had not laid on the Gentiles the heavy yoke of the law. Calmet.

VER. 23. *Threw off their garments.* Or pulling them open, to show themselves ready to stone him. Wi.

VER. 25. *A Roman.* That is, a Roman citizen, a freeman of Rome. Wi.—The apostle, on this occasion, not to injure the faith of some weak Christians, who might be scandalized at his public disgrace, prevents the scourging, which on another occasion he patiently submitted to. By the thongs he was probably bound to a pillar (Tirinus); or being tied hand and foot, was stretched on the ground, with his face downwards. This was frequently done among the Romans. Calmet.

VER. 28. *Civilitatem*; that is, Civitatem, Græcè, πολιτείαν, the rights of citizenship. These privileges were granted by Antonius to the city of Tarsus. Appianus Civilium 5.

VER. 29. The same law, which forbade a Roman citizen to be scourged, forbade him also to be bound. S. Aug. lib. 1, de Serm. Dni. c. 20.—It was under Claudius that the abuse of buying the freedom of Rome was introduced. At first the name of a Roman was esteemed much, and bought at a great price. Now (such is the emptiness and vanity of titles) it is refused and despised; nay, it is fled from, and reckoned disgraceful. Salvian. De Gubern. Dei, lib. 5.—If S. Paul, on this occasion, makes use of his privilege, it is not that he was unprepared or afraid to die for Christ; but because it was lawful to use ordinary means to extricate himself from difficulties, and preserve himself for future services to religion. D. Dion. Carthus.

* V. 1. Quam reddo rationem, ἀκούσατε: . . . τῆς ἀπολογίας.

CHAP. XXIII. VER. 1. *With an entire good conscience.* With an upright sincerity. But S. Paul is far from excusing himself from all sin. He laments elsewhere his blind zeal in persecuting the Christians. See 1 Cor. xv. 9. Wi.

VER. 3. *God shall strike thee, thou whited wall.* ^a These words are rather by way of a prophecy. Wi.—*Whited wall.* That is, hypocrite, for pretending to judge me according to law; whereas, against all sense of justice, thou striketh me before my condemnation; nay, even without giving me a hearing. The Fathers admire, on this occasion, the greatness of mind and freedom S. Paul exhibited, in reproving the great. Tirinus.—To those who do not consider it, it may seem a curse; but to others, a prophecy, as it really was. S. Aug. lib. 1, cap. 19, de Verb. Dni.—For S. Chrysostom relates that the high priest, being thunderstruck by this answer, became speechless and half dead; so that not being able to reply a single word, the bystanders did it for him. Tirinus.

VER. 5. *I knew not, &c.* It seems rather surprising that S. Paul did not know that he was the high priest. The place which he held in the council, one would suppose, would have been sufficient to have pointed him out. The apostle's absence from Jerusalem is perhaps a sufficient reason to account for his not knowing this circumstance; especially, as the order of succession to the priesthood was at that time much confused and irregular, determined by favour of the Roman emperor, or by purchase. Calmet.

VER. 6. *I am a Pharisee, the son of Pharisees.* ^b It may signify only a disciple of the Pharisees, though the common Greek copies have *of a Pharisee*. Wi.—The address of the apostle in this is great. Knowing the different dispositions of his judges, he throws disunion into their councils, in order to draw himself from danger. Such innocent artifices are allowed in the defence of a just cause. It was one of our Saviour's counsels, to use the prudence of the serpent. S. Gregory, in his Morality, (lib. 34, cap. 3, and 4,) and S. Thomas, in his Sum. Theol., (ii. 2, quest. 37, art. 2,) observe, that on similar occasions you may, without sin, cause divisions among the wicked; because their union being an evil, it is consequently a good thing that the enemies of peace and righteousness should be divided in sentiments and interests. It must, however, be acknowledged that this principle is very easily stretched beyond its proper limits, and therefore ought not to be acted upon but with the greatest caution and prudence. Calmet.

VER. 11. *Be constant . . . so must thou bear witness also at Rome;* and so needest not fear to be killed by them. Wi.

VER. 12. *Bound themselves.* The Greek is, *anathematized*, that is, submit-

13 And they were more than forty men that had made this conspiracy.

14 And they came to the chief priests, and the ancients, and said: We have bound ourselves under a curse that we will eat nothing, till we kill Paul.

15 Now, therefore, do you with the council signify to the tribune, that he bring him forth to you, as if you meant to know something more certain concerning him. And we, before he come near, are ready to kill him.

16 And when Paul's sister's son had heard of their lying in wait, he came, and entered into the castle, and told Paul.

17 Then Paul calling to him one of the centurions, said: Bring this young man to the tribune, for he hath something to tell him.

18 So he took him, and brought him to the tribune, and said: Paul, the prisoner, desired me to bring this young man to thee, who hath something to say to thee.

19 And the tribune taking him by the hand, went aside with him privately, and asked him: What is it that thou hast to tell me?

20 And he said: The Jews have agreed to desire thee, that thou wouldst bring forth Paul to-morrow into the council, as if they meant to inquire something more certain concerning him:

21 But do not thou give credit to them: for there lie in wait for him more than forty men of them, who have bound themselves by oath neither to eat nor to drink till they kill him: and they are now ready waiting for thy promise.

22 The tribune, therefore, dismissed the young man, charging him to tell no man that he had made known these things to him.

23 Then having called two centurions, he said to them: Make ready two hundred soldiers, that they may go as far as Cæsarea, and seventy horsemen, and two hundred spearmen, from the third hour of the night:

24 And provide beasts, that they may set Paul on, and bring him safe to Felix, the governor.

25 (For he feared lest the Jews might take him away by force, and kill him, and he should afterwards be slandered, as if he was to receive money.)

26 And he wrote a letter after this manner: Claudius Lysias, to the most excellent governor, Felix, greeting.

27 This man having been seized by the Jews, and

ready to be killed by them, I rescued coming in with an army, having understood that he is a Roman:

28 And being desirous to know the cause which they objected to him, I brought him forth into council.

29 Whom I found to be accused of questions concerning their law: but to have nothing laid to his charge worthy of death, or of bands.

30 And when it was told me that they had prepared an ambush for him, I sent him to thee, signifying also to his accusers to plead before thee. Farewell.

31 Then the soldiers, according as it was commanded them, taking Paul, brought him by night to Antipatris.

32 And the next day, leaving the horsemen, to go with him, they returned to the castle.

33 Who, when they were come to Cæsarea, and had delivered the letter to the governor, presented Paul also before him.

34 And when he had read it, and had asked of what province he was: and understood that he was of Cilicia

35 I will hear thee, said he, when thy accusers come. And he commanded him to be kept in Herod's judgment-hall.

CHAP. XXIV.

Paul defends his innocence before Felix, the governor. He preaches the faith to him.

AND after five days, the high priest, Ananias, came down, with some of the ancients, and one Tertullus, an orator, who went to the governor, against Paul.

2 And Paul being cited, Tertullus began to accuse him, saying: Whereas through thee we live in much peace, and many things are rectified by thy foresight,

3 We accept it always, and in all places, most excellent Felix, with all thankfulness.

4 But that I be no farther tedious to thee, I beseech thee, of thy clemency, to hear us in a few words.

5 We have found this a pestilent man, and raising seditions among all the Jews throughout the whole world, and author of the sedition of the sect of the Nazarenes:

6 Who also attempted to profane the temple: whom we apprehended, and would have judged according to our law.

7 But Lysias, the tribune, coming upon us, took him away with great violence out of our hands,

8 Commanding his accusers to come to thee: from whom, thou, being judge, mayest know all these things, of which we accuse him.

VER. 27. *I rescued . . . having understood that he is a Roman.* This was not true, if we understand it of the first time he rescued him; but may be true, if meant of the second time. Wi.

* V. 3. *Percutiet, τύπτειν σέ μέλλει, futurum erit ut te percutiat.*

† V. 6. *Filius Phariseorum*; and so divers of the best Greek MSS. *φαραισαίου*, but the common Greek, *υἱὸς φαρισαίου*.

‡ V. 13. *Devoverunt se, ἀναθεμάτισαν.*

CHAP. XXIV. VER. 1. Ananias went down to Cæsarea, where Paul was then confined. This is the sense of the Greek.

VER. 2. *By thy foresight.** Lit. thy providence, by thy prudence. Wi.—Though Felix governed Judea in the arbitrary manner mentioned in the note on the last chapter, he had nevertheless done some good, which is recorded to his honour. See Joseph. Ant. xx. 6, 11, and Bel. Jud. 12.

VER. 5. *A pestilent,† or pernicious, and pestiferous man*; Greek, one that is a plague.—*Author*, or ringleader of the seditious sect, &c. Wi.

VER. 8. *From whom thou . . . mayest know.* By the construction, it is doubtful whether from Lysias, or from S. Paul. Wi.

ted themselves to a curse, if they did not kill Paul. It was a great imprecation, the violation of which would have been equivalent to renouncing their belief in God. See to what degree of iniquity this nation is come. When any good is in contemplation, none are found to undertake it; whilst all, even the priests too, are ready to concur in any wicked design. S. Chrys. in Act. hom. 49.—To take an unlawful oath is one sin; but to keep it, is another and greater sin: as when Herod, to keep his oath, put to death John the Baptist. Matt. iv. 9.

VER. 13. *Forty men that had made this conspiracy,‡ and bound themselves with an impious curse, or imprecation upon themselves, if they did not kill him.* Wi.

VER. 23. *From the third hour of the night.* If the tribune spoke with a regard to the twelve hours of the night, the third hour was three hours after sunset, and was about our nine o'clock at night; but if he meant the third watch of the night, that began at midnight. See Matt. xiv. 35. Wi.

VER. 24. *Felix.* This man had been a slave of the emperor Claudius. The high priest, Jonathan, had procured him to be made governor of Judea. He governed the country with great cruelty and outrage; exercising the power of a king, says Tacitus, with all the insolence and meanness of a slave, who is neither restrained by fear nor shame. Tacitus, Hist. lib. 5.

9 And the Jews also assented, and said that these things were so.

10 Then Paul answered, (the governor making a sign to him to speak) Knowing that for many years thou hast been judge over this nation, I will with good courage answer for myself.

11 For thou mayest understand, that there are yet but twelve days, since I went up to adore in Jerusalem:

12 And neither in the temple did they find me disputing with any man, or causing any concourse of the people, neither in the synagogues,

13 Nor in the city: neither can they prove to thee the things of which they now accuse me.

14 But this I confess to thee, that according to the way, which they call a heresy, so do I serve the Father, and my God, believing all things which are written in the law and the prophets:

15 Having hope in God, which these also themselves look for, that there shall be a resurrection of the just and unjust.

16 In this I myself also study to have always a conscience without offence towards God, and towards men.

17 Now, after many years, I came to bring alms to my nation, and offerings, and vows.

18 "In which they found me purified in the temple: not with a crowd, nor with a tumult.

19 But certain Jews of Asia, who ought to be present before thee, and to accuse, if they had any thing against me:

20 Or let these men themselves say, if they found in me any iniquity, when standing before the council,

21 Except it be for this one voice only, that I cried out, standing among them:^b That concerning the resurrection of the dead am I judged this day by you.

22 And Felix put them off, knowing most certainly of this way, saying: When Lysias, the tribune, shall come down, I will hear you.

23 And he commanded a centurion to keep him, and to let him be easy, and that he should not hinder any of his friends to minister to him.

24 And after some days, Felix coming with Drusilla,

^a Supra, xxi. 26.—^b Supra, xxiii. 6.

VER. 10. In the apostle's speech we observe nothing of the flattery, which characterized the opposite party. It would have been unworthy of his just cause. Calmet.

VER. 12. In Jerusalem there was only one temple, nor could there, by an express command of the Almighty, be any more throughout the whole kingdom. (Perhaps the Almighty may have wished by this singular circumstance to have impressed more forcibly on their minds the absolute necessity of unity in religion, A.) But there were many synagogues, which were a kind of schools, in which the law was publicly taught, and the people assembled to read the Scriptures, and to pray. Calmet.

VER. 14. *The Father,† and my God.* In the Greek, the Lord of our fathers. Wi.—According to the way. The Protestant version has *sect* for way; but in this, as well as in many other points, the original is not attended to, in which we read *κατὰ τὴν ὁδόν*, as in our translation.

VER. 25. *Felix being terrified, &c.* When S. Paul spoke of God's judgments, and hinted at such sins as his conscience reproached him with. Wi.—Whoever knows the infamous character of Felix and Drusilla, will not fail to admire the apostle's fortitude, that he durst speak (as formerly the Baptist did to Herod) to them on the subject of justice and chastity. Suetonius says of the former, that he married three queens. Drusilla, one of the three, was Herod's daughter, and wife of Aziz, king of Emesa, whom he had seduced by the enchantments of a Jew of Cyprus. See Josephus, ut supra, Tirinus, Calmet, and others. Next to the worship of God, the Christian religion requires of its followers, in the first instance, justice and chastity. Felix was unjust, avaricious, cruel; and both Felix and Drusilla were guilty of adultery.—At a convenient time I will send for thee. Such

his wife, who was a Jewess, called for Paul, and heard from him the faith, which is in Christ Jesus.

25 And as he treated of justice, and chastity, and of the judgment to come, Felix being terrified, answered: For this time, go thy way: but at a convenient time, I will send for thee.

26 Hoping also withal, that money would be given him by Paul: for which account he also frequently sent for him, and spoke with him.

27 But^c when two years were ended, Felix had for successor Portius Festus. And being willing to gratify the Jews, he left Paul a prisoner.

CHAP. XXV.

Paul appeals to Cæsar. King Agrippa desires to hear him.

NOW^d when Festus was come into the province, after three days he went up to Jerusalem from Cæsarea

2 And the chief priests, and principal men of the Jews went to him against Paul: and they besought him,

3 Requesting favour against him, that he would command him to be brought to Jerusalem, laying wait to kill him in the way.

4 But Festus answered: That Paul was to be kept in Cæsarea: and that he himself should go very shortly thither.

5 Let them, therefore, saith he, among you that are able, going down with me, accuse him, if there be any crime in the man.

6 And having stayed among them no more than eight or ten days, he went down to Cæsarea, and the next day he sat in the judgment-seat: and commanded Paul to be brought.

7 And when he was brought, the Jews that were come down from Jerusalem, stood about him, objecting many and grievous accusations which they could not prove;

8 Paul making answer: That neither against the law of the Jews, nor against the temple, nor against Cæsar, have I offended in any thing.

9 But Festus being willing to gratify the Jews, answered Paul, and said: Wilt thou go up to Jerusalem, and there be judged of these things before me?

^c A. D. 60.—^d A. D. 60.

is the expedient Felix has recourse to, to silence the voice of conscience: and in this how often is he not imitated by the sinner, who dreads nothing so much as to enter into himself. Why put that off to another time, which will never arrive? Or why delay till death a repentance, which, like the remorse of the damned, will then be as unavailing as it will be eternal?

* V. 2. Per tuam providentiam, *προνοίας*, a prudent foreseeing.

† V. 5. Hominem pestiferum, *λοιμὸν*, pestem.

‡ V. 14. Patri et Deo. *τῷ πατρὶ καὶ θεῷ*.

CHAP. XXV. VER. 1. Festus having arrived at his province, goes to Jerusalem to be inaugurated. The Jews took this opportunity of requesting S. Paul might be sent to Jerusalem, that they might accomplish the iniquitous purport of their vow. Tirinus.

VER. 4. It would appear, from their first request being peremptorily denied them, how little solicitous their governors were to please them. The successors of Felix and Festus were not better disposed than their predecessors. Their extortions and oppressions were pushed so far, that the Jews attempted at last to deliver themselves by rebellion, which proved their utter ruin and extirpation. Indeed it was in vain to resist, for they already began to feel the truth of our Saviour's prediction, in their subjugation to the Gentiles. Josephus bears ample testimony to the fulfilment of the prophecy. De Bel. Jud. lib. 2, c. 16, &c. A.

VER. 5. *Among you that are able.** It may signify, such as are powerful among you, or such as are able by health, and willing. Wi.

VER. 8. *Paul making answer,†* or his apology, by the Greek. In the Latin,

10 Then Paul said: I stand at Cæsar's tribunal where I ought to be judged: To the Jews I have done no injury, as thou very well knowest.

11 For if I have injured them, or have committed any thing that deserveth death, I refuse not to die: but if there be nothing of these things whereof they accuse me, no man can deliver me to them. I appeal to Cæsar.

12 Then Festus having conferred with the council, answered: Hast thou appealed to Cæsar? To Cæsar shalt thou go.

13 And after some days, king Agrippa and Bernice came down to Cæsarea, to salute Festus.

14 And as they stayed there many days, Festus told the king concerning Paul, saying: There is a certain man left prisoner by Felix,

15 Concerning whom, when I was at Jerusalem, the chief priests, and the ancients of the Jews, came to me, demanding condemnation against him.

16 To whom I answered: It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and that he have liberty of making his defence, to clear himself of the things laid to his charge.

17 When, therefore, they were come hither, without any delay, on the day following, I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought in no cause wherein I could suspect any evil:

19 But had certain questions of their own superstition against him, and of one Jesus deceased, whom Paul affirmed to be alive.

20 And as I was in doubt of this manner of question, I asked him whether he would go to Jerusalem, and there be judged of those things.

21 But Paul appealing to be reserved to the hearing of Augustus, I commanded him to be kept, till I might send him to Cæsar.

22 Then Agrippa said to Festus: I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the next day, when Agrippa and Bernice were come with great pomp, and had entered into the hall of audience, with the tribunes and principal men

of the city, Festus commanding it, Paul was brought forth.

24 And Festus saith: King Agrippa, and all ye men who are here present with us, you see this man, about whom all the multitude of the Jews made their request to me at Jerusalem, petitioning and crying out that he ought not to live any longer.

25 Yet have I found nothing that he hath committed worthy of death. But he himself appealing to Augustus, I have determined to send him.

26 Concerning whom I have nothing certain to write to my lord. Wherefore I have brought him forth before you, and especially before thee, O king Agrippa, that examination being made, I may have something to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not to signify the things laid to his charge.

CHAP. XXVI.

Paul gives an account to Agrippa of his life, conversion, and calling.

THEN Agrippa said to Paul: Thou art permitted to speak for thyself. Then Paul stretching forth his hand, began to make his answer.

2 I think myself happy, O king Agrippa, that I am to answer for myself this day before thee, concerning all the things of which I am accused by the Jews,

3 Especially, as thou knowest all, both customs and questions, which are among the Jews: wherefore I beseech thee to hear me patiently.

4 And my life indeed from my youth, which was from the beginning among my own nation in Jerusalem, all the Jews do know:

5 Having known me from the beginning, (if they will give testimony,) that according to the most sure sect of our religion I lived a Pharisee.

6 And now I stand under judgment for the hope of the promise which God made to our fathers:

7 Unto which our twelve tribes, serving night and day, hope to come. For which hope, O king, I am accused by the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 And I myself was indeed persuaded that I ought to

* A. D. 80.

giving an account. In like manner, (ver. 16,) *have liberty given to defend himself*; in the Greek, to make his apology. In the Latin, till he take a place of defending himself.

VER. 10. S. Paul, seeing Festus only sought a plea to get rid of his cause, by putting it into the hands of the Sanhedrim, appeals to Cæsar. The apostle knew he was secured by making this appeal: as the Roman law declared provincial governors violators of the public peace, who should either strike, or imprison, or put to death a Roman citizen, that appealed to the emperor. Calmet.—Hence Pliny sent some Christians to Rome for this same reason, as he writes himself in his epistles. Lib. 10, Ep. 97.

VER. 13. *Agrippa.* This was son of the king of the same name, who imprisoned S. Peter, and put S. James to death. Bernice was his sister, and one of the most infamous of women.

VER. 19. *Their own superstition.*† Their particular religion, and manner of worshipping their God. Wi.

VER. 21. Augustus Nero, who was then the Roman emperor.

VER. 22. Agrippa has the same curiosity of hearing Paul, as Herod formerly had of seeing Jesus. The apostle's name had, no doubt, become famous enough to reach the ears and arrest the attention of Agrippa.

VER. 26. *To my lord.* This was a title the emperors afterwards took, but which Augustus and Tiberius are said by Pliny, in his epistle to Trajan, and by Tertullian, to have refused, as too assuming and too high, ut nimis sublimem atque gloriosum. Tirinus.—Whilst we can approve and admire the motives which actuated the emperors in refusing this title, we cannot go to the lengths which some modern enthusiasts do, (mostly Americans, Quakers, &c.,) who pretend it is blasphemy to call

a mortal man a lord, as if that name were incommunicable to any but the Creator of the universe. Whence they derive this article of faith it will not be easy for us to guess; certainly not from Scripture, in which the word dominus, or lord, applied to man, occurs almost as frequently as king. Certainly not from our Saviour's words, who gives both himself and others this title, (Mark xiv. 14, *et alibi passim*;) nor from S. Paul's doctrine, who also uses this word indiscriminately through his epistles. Gal. iv. 1; Ephes. vi. 5, &c.

* V. 5. Qui potentes estis, oī δυνατοὶ ἐν ὑμῖν.

† V. 8. Paulo rationem reddente, ἀπολογουμένου. V. 16. Locum defendendi accipiat, τόπον ἀπολογίας λάβοι.

‡ V. 19. De sua superstitione, περὶ τῆς ἰδίας δεισδαιμονίας.

CHAP. XXVI. VER. 1. S. Paul having obtained liberty of speech, stretches out his right hand, disengaged from his cloak. We must recollect that S. Paul still bore his chains about him, those chains in which he gloried (ver. 26); it is therefore necessary to suppose that his left hand only was tied; or, what is less likely, that those chains were not so tight nor heavy as to hinder the easy motion of the right. Calmet.

VER. 5. *According to the most sure sect.** In the Greek, the most exact or approved: for such was esteemed that of the Pharisees. Wi.

VER. 8. He speaks now to the Sadducees, who denied the resurrection. Can you say it is impossible for Him, whom you allow to be omnipotent, to raise any of the dead to life? Is it not easier to reanimate a body, whose parts are dissolved by death, than create what had no existence?

do many things in opposition to the name of Jesus of Nazareth.

10 *Which also I did at Jerusalem, and many of the saints I shut up in prisons, having received authority from the chief priests: and when they were put to death, I brought the sentence.

11 And I punished them often in every synagogue, and compelled them to blaspheme: and being yet more mad against them, I persecuted them, even unto the foreign cities.

12 ^bWhereupon when I was going to Damascus with authority and permission of the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven above the brightness of the sun, shining about me and those that were in company with me.

14 And when we were all fallen down to the ground, I heard a voice speaking to me in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad.

15 And I said: Who art thou, Lord? And the Lord answered: I am Jesus, whom thou persecutest.

16 But rise up and stand upon thy feet: for to this end have I appeared to thee, that I may make thee a minister and a witness of those things which thou hast seen, and of those things for which I will appear to thee,

17 Delivering thee from the people, and from the nations, unto which now I send thee,

18 To open their eyes, that they may be converted from darkness to light, and from the power of satan to God, that they may receive forgiveness of sins, and a lot among the saints, by the faith that is in me.

19 Whereupon, O king Agrippa, I was not incredulous to the heavenly vision:

20 ^cBut preached first to them that are at Damascus, and at Jerusalem, and throughout all the country of Judea, and to the Gentiles, that they should do penance, and turn to God, doing works worthy of penance.

21 For this cause the Jews, when I was in the temple, ^dhaving apprehended me, attempted to kill me.

22 But being aided by the help of God, I continue to this day witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come to pass:

23 That Christ should suffer, and that he should be

the first that should rise from the dead, and should show light to the people and to the Gentiles.

24 Now, as he was speaking these things, and giving an account, Festus said with a loud voice: Paul, thou art beside thyself: much learning doth make thee mad.

25 And Paul said: I am not mad, most excellent Festus, but I speak words of truth and sobriety.

26 For the king knoweth of these things, to whom also I speak with confidence: for I am persuaded that none of these things are hidden from him. For neither were any of these things done in a corner.

27 Believest thou the prophets, O king Agrippa? I know that thou believest.

28 Then Agrippa said to Paul: In a little thou persuadest me to become a Christian.

29 And Paul said: I would to God, that both in a little and in much, not only thou, but also all that hear me this day, should become such as I also am, except these chains.

30 And the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside, they conferred with one another, saying: This man hath done nothing that deserveth death or chains.

32 And Agrippa said to Festus: This man might have been set at liberty, if he had not appealed to Cæsar.

CHAP. XXVII.

Paul is shipped for Rome. His voyage and shipwreck.

AND^e when it was determined that he should sail into Italy, and that Paul, with the other prisoners, should be delivered to a centurion, named Julius, of the band Augusta,

2 ^fGoing on board a ship of Adrumetum, we weighed anchor, being about to sail by the coast of Asia, Aristarchus, the Macedonian, of Thessalonica, continuing with us.

3 And the next day we came to Sidon. And Julius treating Paul courteously, permitted him to go to his friends, and to take care of himself.

4 And when we had launched from thence, we sailed under Cyprus: because the winds were contrary.

5 And having sailed over the sea of Cilicia and Pamphilia, we came to Lystra, which is in Lycia:

6 And there the centurion finding a ship of Alexandria, sailing for Italy, he put us aboard her.

* Supra, viii. 3.—^b Supra, ix. 2.—^c Supra, ix. 20.

^d Supra, xxi. 31.—^e A. D. 60.—^f 2 Cor. xi. 25.

VER. 10. *I brought the sentence.*† That is, from those who in the great council were judges of life and death, to those officers who were to put the sentence in execution. This seems to be the sense of these words, rather than, devoted, or gave my voice in condemning them; for we have no grounds to think S. Paul was one of the council, or of the judges. Wi.

VER. 16. *For which I will appear to thee.* From whence interpreters take notice, that Christ divers times appeared to S. Paul to reveal things to him. Wi.

VER. 23. *That Christ should suffer, &c.* Lit. *if Christ be passible.* If, here, is expounded not as implying a condition, but as an affirmation; so that the sense is, that Christ, according to the predictions of the prophets, was to suffer, was to be the first that should rise from the dead, &c. Wi.—*First, &c.* Many had been raised from the dead before Jesus; the child of the widow of Sarepta, Lazarus, and others. How, then, is Jesus first? He is the first who rises not to die again; and as such the Messiah is always represented by the prophets. Others were raised from the dead, but returned again to their graves. Jesus dies no more. He is the first too who raises himself. Calmet.

VER. 24. It is not surprising that Festus should have taken S. Paul for a madman. The resurrection of the dead, remission of sins, receiving baptism, and faith, announcing light to the nations, &c., were subjects completely unintelligible to a Roman.

VER. 28. *In a little thou persuadest me to become a Christian.* According to the common exposition, Agrippa speaks in a jest, and ironically; and as for the words, they are the same as, thou almost persuadest me, &c. Wi.

* V. 5. Certissimam, ἀκριβεστάτην, accuratissimam.

† V. 10. *Ego sententiam detuli, καθήνευκα ψῆφον*, calculum, suffragium. It was the custom for judges to give their votes either by taking up a white or a black stone: that is, a white stone, if the persons judged were found not guilty, and a black stone, if guilty: so Ovid,

*Mos erat antiquis niveis, atrisque lapillis,
His damnare reos, illis absolvere culpa.*

—So that ψῆφος was a lapillus, or a little stone made use of in giving sentence, and from thence taken for the sentence itself.

CHAP. XXVII. VER. 2. *Being about to sail* by the coast of Asia.* Lit. beginning to sail; the sense can only be, designing to sail that way, as appears also by the Greek. Wi.

VER. 4. *We sailed under Cyprus.* That is, north of Cyprus, betwixt the coasts of Cilicia and Cyprus, leaving it on our left, instead of leaving it on our right hand. Wi.

7 And when for many days we had sailed slowly, and were scarce come over against Gnidus, the wind not permitting us, we sailed near Crete, by Salmone :

8 And with much difficulty sailing by it, we came to a certain place which is called Good-havens, near to which was the city of Thalassa.

9 And when much time was spent, and when sailing now was dangerous, because the fast was now past, Paul comforted them,

10 Saying to them : Ye men, I see that the voyage begins to be with danger and much damage, not only of the lading and ship, but also of our lives.

11 But the centurion believed the pilot and the master of the ship more than those things which were said by Paul.

12 And whereas it was not a commodious haven to winter in, the greatest part gave counsel to sail thence, if by any means they might reach Phenice, to winter there ; which is a haven of Crete, looking towards the south-west and north-west.

13 And the south wind blowing gently, thinking that they had obtained their purpose, when they had loosed from Asson, they sailed close by Crete.

14 But not long after there arose against her a tempestuous wind, called Euroaquilo.

15 And when the ship was carried away, and could not bear against the wind, giving up the ship to the winds, we were driven.

16 And running under a certain island that is called Cauda, we had much work to come by the boat.

17 Which being taken up, they used helps, undergirding the ship, and fearing lest they should fall into the quicksands, they let down the sail-yard, and so were driven.

18 And we being mightily tossed with the tempest, the next day they threw overboard.

19 And the third day they cast out with their own hands the tackling of the ship.

20 And neither sun nor stars appearing for many days, and no small storm threatening, all hopes of our safety were now lost.

21 And after they had fasted a long time, Paul standing in the midst of them, said : You should indeed, O ye men, have hearkened to me, and not have put off from Crete, and to have suffered this harm and loss.

VER. 8. *Called Good-havens*, a port on the east part of Crete, near the city of Thalassa, in the Greek text *Lasea*. Wi.

VER. 9. *The fast was now past.*† An annual fast. Most interpreters understand this of the solemn fast of expiation, mentioned in Leviticus, (xvi. 29, and xxiii. 27,) which fell about the end of September and beginning of October. At this time sailing on the Mediterranean is dangerous. Though this phrase is at present obscure to us, we must recollect that S. Luke was writing for Christians, who being for the most part converted Jews, easily understood the expression. Calmet.

VER. 12. *Phenice*, on the south part of Crete, a convenient haven to ride safe in, lying by south-west and north-west. Wi.

VER. 14. *Called Euroaquilo.*‡ In the Prot. translation, *Euroclydon*, as in many Greek copies. In others *Euraculon*, which Dr. Wells prefers. Wi.

VER. 16. *An island that is called Cauda.* In some Greek copies *Clauda*, which the Prot. have followed ; in others *Caudos*.—*We had much work to come by the boat*, or to hoist up the skiff belonging to the ship ; which we did, lest it should be broken to pieces by the wind against the ship, or separated from it. Wi.

VER. 17. *They used helps, undergirding the ship.*§ Perhaps bracing or binding about the vessel with ropes or chains, lest she should be torn asunder.—*They let down the sail-yard.*|| This seems to be the sense of these words *letting down the vessel*. Some translate, striking the sail ; but others think they were in apprehension for the main-mast. Wi.

22 And now I exhort you to be of good cheer. For there shall be no loss of any man's life among you, but only of the ship.

23 For an angel of God, whose I am, and whom I serve, stood by me this night,

24 Saying : Fear not, Paul, thou must be brought before Cæsar : and behold God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer. for I believe God that it shall so be as it hath been told me.

26 But we must come into a certain island.

27 Now after the fourteenth night was come, as we were sailing in the Adria about midnight, the ship-men deemed that they discovered some country.

28 And they sounded, and found twenty fathoms : and going on a little farther, they found fifteen fathoms.

29 Then, fearing lest we should fall upon rough places, they cast four anchors out of the stern, and wished for the day.

30 But as the ship-men sought to fly out of the ship, having let down the boat into the sea, under pretence as though they would have cast anchors out of the fore-ship,

31 Paul said to the centurion and to the soldiers : Unless these stay in the ship, you cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And when it began to be light, Paul besought them all to take food, saying : This day is the fourteenth day that you have waited, and continued fasting, taking nothing.

34 Wherefore, I pray you, to take some food for your health's sake : for there shall not a hair of the head of any of you perish.

35 And when he had said these things, taking bread, he gave thanks to God in the presence of them all : and when he had broken it, he began to eat.

36 Then were they all of better cheer, and they also took food.

37 And we were in all, in the ship, two hundred and seventy-six souls.

38 And when they had eaten enough, they lightened the ship, casting out the wheat into the sea.

39 And when it was day, they knew not the land : but they discovered a certain creek with a shore, into which they thought, if they could, to thrust in the ship.

VER. 21. *Not . . . have suffered this harm and loss*, which you have brought upon you by not following my advice. Wi.—All the company being in consternation and hourly expectation of death, did not think of taking meat. For it appears they did not want provisions, and nothing else forced them to fast. Calmet.

VER. 23. *An angel of God.* Lit. *of the God whose I am* ; that is, whose servant I am. Wi.

VER. 24. *God hath given thee all them* ; that is, the true God, Maker and Master of all things. It is sometimes a great happiness to be in the company of the saints, who, by their prayers to God, help us. Wi.—S. Paul prayed that all in the vessel with him might be saved ; and an angel was sent to assure him his prayer was heard. If such was the merit of the apostle whilst yet in this mortal body, that the Almighty, in consideration of it, granted the lives of two hundred and seventy-six persons, what do you think will be his interest before God, now that he is glorious in heaven ? S. Jerom contra Vigilant.

VER. 27. *In the Adria.* Not in what we call the Adriatic Gulf, or Sea of Venice, but that which lies betwixt Peloponnesus, Sicily, and Italy. Wi.

VER. 31. *Paul said . . . Unless these stay.* Providence had ordered that all should escape, but by helping one another. Wi.

VER. 33. *Taking nothing.* That is, without taking a full meal, but only a morsel now and then, and nothing to speak of. Wi.

40 And when they had weighed the anchors, they committed themselves to the sea, loosing also the rudder-bands: and hoisting up the main-sail to the wind, they made towards the shore.

41 And when we had fallen into a place where two seas met, they run the ship aground: and the fore-part indeed sticking fast, remained unmoveable: but the hinder-part was broken with the violence of the sea.

42 And the soldiers' counsel was to kill the prisoners: lest any of them, swimming out, should escape.

43 But the centurion, willing to save Paul, forbade it to be done: and he commanded them who could swim, to cast themselves first out, and save themselves, and get to land:

44 And the rest, some they carried on planks, and some on those things that belonged to the ship. And so it came to pass, that every soul got safe to land.

CHAP. XXVIII.

Paul, after three months' stay in Malta, continues his voyage, and arrives at Rome. His conference there with the Jews.

AND when we had escaped, then we knew that the island was called Melita. But the barbarians showed us no small courtesy.

2 For having kindled a fire, they refreshed us all, because of the rain falling, and of the cold.

3 And when Paul had gathered together a bundle of sticks, and had laid them on the fire, a viper coming out of the heat, fastened on his hand.

4 And when the barbarians saw the beast hanging on his hand, they said one to another: Undoubtedly this man is a murderer, who, though he hath escaped the sea, yet vengeance suffereth him not to live.

5 And he indeed shaking off the beast into the fire, suffered no harm.

6 But they supposed that he would begin to swell up, and that he would suddenly fall down, and die. And they waiting for it a long time, and seeing that no harm was done to him, changing their minds, they said he was a god.

7 Now in those places were possessions of the chief man of the island, named Publius, who received us, and for three days entertained us courteously.

VER. 40. *Loosing also the rudder-bands.* Some ships are said heretofore to have had two rudders: and this ship perhaps had two, unless here the plural number be put for the singular, which is not uncommon in the style of the Scriptures.—*And hoisting up the main-sail.* The word in the text may signify any sail, either the main or mizen-sail, which latter by the event was more than sufficient. Wi.

VER. 41. *Into a place where two seas met.* It happened that there was a neck or tongue of land, which being covered with the waves, they who were strangers to the coasts did not discover: this stranded the ship, the prow sticking fast, and the poop being torn from it, so that the vessel split by the violence of the winds and sea. Wi.

VER. 44. *The rest . . . they carried on planks.* That is, let them be carried on planks; and *all got safe to land*, in number two hundred and seventy-six souls, or persons. Wi.

* V. 2. Incipientes navigare, μέλλοντες πλεῖν, navigaturi.

† V. 9. Jejunium præterisset. S. Chrys. ὁ μ. γ. νηστειαν τῶν ἰουδαίων.

‡ V. 14. Euroaquilo, ἐυροκλύδων. Dr. Wells prefers the reading of εὐρακύλων.

§ V. 17. Accingentes navem, ὑποζωνύντες τὸ πλοῖον, bracing the ship with something.

|| V. 17. Submisso vase, χαλάσαντες τὸ σκεῦος. The word σκεῦος has many significations, and may be taken for the ship, or any part of it: here it may signify the main-mast, which they might take down, lest it should be torn away.

¶ V. 41. In locum dithalassum, εἰς τόπον διθάλασσον.

CHAP. XXVIII. VER. 1. *Melita.* now called Malta, famous for being the

N T

8 And it happened that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in: and when he had prayed, and laid his hands on him, he healed him.

9 Which being done, all that had diseases in the island came, and were healed:

10 Who also honoured us with many honours, and when we were to set sail, they laded us with such things as were necessary.

11 ^a And after three months, we sailed in a ship of Alexandria, that had wintered in the island, whose sign was the Castors.

12 And when we were come to Syracusa, we stayed there three days.

13 From thence coasting, we came to Rhegium: and after one day, the south wind blowing, we came the second day to Puteoli:

14 Where meeting with brethren, we were invited to stay with them seven days: and so we went for Rome.

15 And from thence, when the brethren had heard of us, they came to meet us as far as Appii-forum and the Three taverns: whom when Paul saw, he gave thanks to God, and took courage.

16 And when we were come to Rome, Paul was permitted to dwell by himself, with a soldier to guard him.

17 And after the third day, he called together the chief of the Jews. And when they were assembled, he said to them: Men, brethren, I, having done nothing against the people, or the custom of our fathers, was delivered up a prisoner from Jerusalem into the hands of the Romans:

18 Who when they had examined me, would have let me go, for that there was no cause of death in me:

19 But the Jews opposing it, I was forced to appeal to Cæsar, not that I had any thing to accuse my nation of.

20 For this cause, therefore, I desired to see you, and to speak to you. Because that for the hope of Israel, I am bound with this chain.

21 But they said to him: We neither received letters concerning thee out of Judea, neither did any of the

* A. D. 61.

residence of, and giving the title to, the military order of Knights, who strenuously resisted the Turks, when they threatened to overrun Christendom. The inhabitants are called *Barbarians*, not as a term of reproach, for the manner he speaks of their humanity testifies the contrary; but in the classical sense of the word, it was applied by the Greeks and Romans to all who did not speak either of those languages. Their hospitality was rewarded by the light of faith, which they still maintain, although infidels have sometimes for a century had dominion over this island. Tirinus, &c.

VER. 4. *Murderer.* In this instance we see how unfounded are the judgments of men.—*Not to live.* The inhabitants of this island, called *Barbarians*, had a notion of a Deity, and also that murder was against the law of God and nature. Wi.

VER. 16. *To dwell by himself, with a soldier to guard him.* S. Paul was chained, as it appears by the 20th verse: and it was the custom to fasten one end of the chain by a lock to the prisoner's wrist, and the other end of the chain to the wrist of the soldier, who was to guard him. Wi.—S. Chrysostom attributes this liberty S. Paul enjoyed at Rome of going whither he liked, to their admiration of him. Hom. 54, in Acts.—Others, to the moderation of Afranius Burrus, who was prefect of the Prætorium in the year 51, and who used his authority, as long as he possessed any over Nero's mind, to repress that emperor's bad inclinations, and direct his councils with wisdom. Calmet.

VER. 17. *Chief of the Jews.* We have seen before, that the emperor Claudius banished all Jews from Rome. It would appear from this verse, that many of the principal Jews returned at his death, which happened five years before S. Paul's arrival. Calmet.

VER. 20. *Because that for the hope of Israel.* That is, of the Messiah, so long expected and hoped for by the Israelites. Wi.

brethren that came hither, relate or speak any evil of thee.

22 But we desire to hear from thee what thou thinkest: for as concerning this sect, we know that it is every where contradicted.

23 And when they had appointed him a day, there came very many to him to his lodgings; to whom he expounded, testifying the kingdom of God, and persuading them concerning Jesus, out of the law of Moses and the prophets, from morning till evening.

24 And some believed the things that were said: and some believed not.

25 And when they agreed not among themselves, they departed, Paul saying this one word: Well did the Holy Ghost speak to our fathers by Isaias, the prophet,

26 *Saying: Go to this people, and say to them:

* Isa. vi. 9; Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Rom. xi. 8.

VER. 22. *It is every where contradicted.* Here we observe one of the characters of the true religion. It is contradicted and spoken against. As singular as this may appear, it is however true. Jesus, the author of that religion, had foretold it should be so. If the world hateth me, it will hate you also. The situation of the Catholic religion in this country, at present, is something similar to what is related here of Christianity; and those who have the candour to inquire seriously into its merits, have generally the reward of being convinced, and of believing in it. A.

VER. 30. *Two whole years in his own hired lodging.* That is, in the lodgings which S. Paul was permitted to hire for himself, and to live there, with a soldier

With the ear you shall hear, and shall not understand: and seeing, you shall see, and shall not perceive.

27 For the heart of this people is grown gross, and with their ears have they heard heavily, and their eyes they have shut: lest perhaps they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known, therefore, to you, that this salvation of God is sent to the Gentiles, and they will hear it.

29 And when he had said these words, the Jews went out from him, having a great debate among themselves.

30 And he remained two whole years^b in his own hired lodging: and he received all that came in to him,

31 Preaching the kingdom of God, and teaching the things which concern the Lord Jesus Christ, with all confidence, without prohibition.

^b Until A. D. 63.

chained to him for his guard. Happy soldier, if he knew how to make use of such a favourable opportunity! Wi.

VER. 31. Here terminates the history of S. Paul, as contained in the Acts of the Apostles. The other actions of this great apostle, for want of being recorded, are involved in much obscurity. That he obtained his liberty again, and made many voyages to carry the light of the gospel into many countries, is certain; but nothing is known as to the manner or time. He finished his labours by martyrdom, being beheaded at Rome in the 66th of the Christian era, and the 13th of Nero.

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

R O M A N S.

After the Gospels, which contain the history of Christ, and the Acts of the Apostles, which contain the history of the infant Church, we have the Epistles of the Apostles. Of these, fourteen were penned on particular occasions, and addressed to particular persons, by S. Paul: the others, of S. James, S. Peter, S. John, and S. Jude, are called Catholic Epistles, because they are addressed to all Christians in general, if we except the two latter short Epistles of S. John.—The Epistles of S. Paul contain admirable advice, and explain fully several tenets of Christianity: but an humble and teachable mind and heart are essentially requisite to draw good from this inexhaustible source. If we prepare our minds by prayer, and go to these sacred oracles with proper dispositions, as to Jesus Christ himself, not preferring our own weak judgment to that of the Catholic Church divinely inspired, and which he has commanded us to hear, and which he has promised to lead into all truth unto the end of the world, we shall improve both our mind and heart by a frequent and pious perusal. We shall learn there that faith is essentially necessary to please God: that this faith is but one, as God is but one; and that faith which shows itself not by good works, is dead. Hence, when S. Paul speaks of works that are incapable of justifying us, he speaks not of the works of moral righteousness, but of the ceremonial works of the Mosaic law, on which the Jews laid such great stress as necessary to salvation.—S. Peter (in his Second Ep. chap. iii.) assures us that there were some in his time, as there are found some now in our days, who misconstrue S. Paul's Epistles, as if he required no good works any more after baptism than before baptism, and maintaining that faith alone would justify and save a man. Hence the other apostles wrote their Epistles, as S. Austin remarks in these words: "therefore because this opinion, that faith only was necessary to salvation, was started, the other apostolical Epistles do most pointedly refute it forcibly contending that faith without works profiteth nothing." Indeed S. Paul himself, in his First Epistle to the Corinthians, (chap. xiii. 2,) positively asserts: *if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.* This Epistle, like most of the following, is divided into two parts: the first treats of points of doctrine, and extends to the eleventh chapter inclusively; the second treats of morality, and is contained in the last five chapters: but to be able to understand the former, and to practise the latter, humble prayer and a firm adherence to the Catholic Church, which S. Paul (1 Tim. iii.) styles the pillar and ground of truth, are undoubtedly necessary. Nor should we ever forget what S. Peter affirms, that in S. Paul's Epistles there are some things hard to be understood, which the unlearned and the unstable wrest, as they do also the other Scriptures, to their own destruction. S. Peter, 2 Ep. iii. 16. A.—S. Paul had not been at Rome when he wrote to them this Epistle, which was in the year 57, or 58, when he was preparing to go to Jerusalem with the charitable contributions and alms, collected in Achaia and Macedonia, for the benefit and relief of the poor Christians in Judea, and at Jerusalem; and after that he had preached in almost all places from Jerusalem even to Illyris, Illyrium, or Illyricum. See this Ep. chap. xv. It was written in Greek. It is not the first Epistle in order of time, though placed first, either because of the dignity of the chief Christian Church, or of the sublime contents.—The apostle's chief design was, not only to unite all the new Christian converts, whether they had been Gentiles or Jews, in the same faith, but also to bring them to an union in charity, love, and peace; to put an end to those disputes and contentions among them, which were particularly occasioned by those zealous Jewish converts, who were for obliging all Christians to the observance of the Mosaic precepts and ceremonies. They who had been Jews, boasted that they were the elect people of God, preferred before all other nations, to whom he had given his written law, precepts, and ceremonies by Moses, to whom he had sent his prophets, and had done so many miracles in their favour, while the Gentiles were left in their ignorance and idolatry. The Gentiles, now converted, were apt to brag of the learning of their great philosophers, and that sciences had flourished among them: they reproached the Jews with the disobedience of their forefathers to God, and the laws he had given them; that they had frequently returned to idolatry; that they had persecuted and put to death the prophets, and even their Messiah, the true Son of God. S. Paul shows that neither the Jew nor the Gentile had reason to boast, but to humble themselves under the hand of God, the author of their salvation. He puts the Jews in mind, that they could not expect to be justified and saved merely by the ceremonies and works of their law, though good in themselves; that the

Gentiles, as well as they, were now called by the pure mercy of God : that they were all to be saved by believing in Christ, and complying with his doctrine ; that sanctification and salvation can only be had by the Christian faith. He does not mean by faith only, as it is one particular virtue, different from charity, hope, and other Christian virtues ; but he means by faith, Christian religion, and worship, taken with an opposition to the law of Moses and to the moral virtues of heathens. The design of the Epistle to the Galatians is much the same. From the 12th chapter he exhorts them to the practice of Christian virtues. Wi.

CHAPTER I.

He commends the faith of the Romans, whom he longs to see. The philosophy of the heathens, being void of faith and humility, betrayed them into shameful sins.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 Which he had promised before by his prophets in the holy Scriptures,

3 Concerning his Son, who was made to him of the seed of David, according to the flesh,

4 Who was predestinated the Son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith, in all nations for his name,

6 Among whom are you also the called of Jesus Christ :

7 To all that are at Rome, the beloved of God, called to be saints. Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

8 First, I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that, without ceasing, I make a commemoration of you

10 Always in my prayers : beseeching, that by any means I may at length have a prosperous journey, by the will of God, in coming to you.

11 For I long to see you, that I may impart unto you some spiritual grace, to strengthen you :

12 That is to say, that I may be comforted together in you, by that which is common to us both, your faith and mine.

• Hab. ii. 4 ; Gal. iii. 11 ; Heb. x. 38.

CHAP. I. VER. 1. *Called to be an apostle,* or a called apostle.* That is, not only having the name of an apostle, but having his call to this high function, and his mission from God.—*Separated unto the gospel of God.* He means that he was separated from others, and appointed by the Holy Ghost to preach the gospel, as we read Acts xiii. 2, when the Holy Ghost to those of the Church at Antioch said, *Separate me Saul and Barnabas, for the work unto which I have taken them.* Wi.

VER. 3. *Who was made to him of the seed of David, according to the flesh.* The sense is, that God promised, that he who was his true and only Son from eternity, should also become his Son, as man ; that the same Son should be man, as well as God, when the Word was made flesh, or when that Divine person should be united to our human nature. Thus the same person, who was his only begotten Son from eternity, being made man, and of the seed of David, by his incarnation, was still his Son, both as God, and also as he was man. Wi.

VER. 4. *Who was predestinated† the Son of God.* Christ, as man, was predestinated to be the Son of God : and declared to be so (as the apostle here signifies) first, by power, that is, by his working stupendous miracles ; secondly, by the spirit of sanctification, that is, by his infinite sanctity ; thirdly, by his resurrection, or raising himself from the dead. Ch.

VER. 5. *By whom, i. e. by this same Jesus Christ, God and man, we, I and the rest of the apostles, have received this grace and apostleship, this mission and commission from him, of preaching his gospel, and teaching his doctrine.* Wi.

VER. 6. *Among whom are you also the called of Jesus.* That is, you also are a part of those, who by his mercy are called to this faith and belief in him. Wi.

VER. 7. *To all that are at Rome . . . called to be saints.* That is, who not only are named saints, but who, by such a call from God, are to be sanctified by his grace, and to become holy, or saints. Wi.

VER. 9. *God is my witness.* I call God to witness. It is an oath. Wi.

VER. 10. *That by any means.* Lit. *if by any means.* Wi.

VER. 14. *I am a debtor.* That is, I am bound to preach the word of God to all. Wi.—By Greeks in this place, are understood the Romans also, and by Barbarians, all other people, who were neither Greeks nor Romans. The Greeks called all Barbarians who did not speak the Greek language, even the Latins themselves. But after the Romans became masters of the world, they were excepted, through policy, from the number of Barbarians, and particularly after they began to cultivate the sciences of the Greeks.

13 And I would not have you ignorant, brethren : that I have often purposed to come to you, (and have been hindered hitherto,) that I might have some fruit among you also, even as among other nations.

14 To the Greeks, and to the Barbarians, to the wise, and to the unwise, I am a debtor :

15 So (as much as is in me) I am ready to preach the gospel to you also that are at Rome.

16 For I am not ashamed of the gospel. For it is the power of God unto salvation, to every one that believeth, to the Jew first, and to the Greek.

17 For the justice of God is revealed therein from faith to faith : as it is written : "The just man liveth by faith."

18 For the wrath of God is revealed from heaven, against all impiety and injustice of those men that detain the truth of God in injustice.

19 Because that which is known of God is manifest in them. For God hath manifested it to them.

20 For the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made : his eternal power also and divinity : so that they are inexcusable.

21 *Because that, when they had known God, they have not glorified him as God, nor gave thanks : but became vain in their thoughts, and their foolish heart was darkened :

22 For professing themselves to be wise, they became fools.

23 *And they changed the glory of the incorruptible God, into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things.

• Ephes. iv. 17.—Psal. cv. 20 ; Jer. xl. 10.

VER. 16. *For it is the power of God unto salvation, to every one ;* that is, it brings powerful helps to all, both Gentiles and Jews, in order to their salvation.—*To the Jew first,* inasmuch as the gospel is to be first preached to the Jews. Wi.—The promises of salvation were first made to the Jews. Jesus Christ preached to the Jews only, and forbade his disciples, during his life-time, to preach to any other nation. And after his resurrection, when they had full powers to preach every where, they did not turn to the Gentiles, till the Jews had refused to hear them. A miracle was necessary to determine S. Peter to communicate the gospel to the uncircumcised ; and S. Paul, in every place, first addressed himself to the Jew, and then to the Gentile. The apostle here sweetly endeavours, in an indirect manner, to silence the presumption of the Romans, who seemed to raise themselves above the Jews, and believed they had merited the grace of vocation to the faith. Calmet.

VER. 17. *For the justice of God.* He does not here mean that justice, by which God is just in himself, but that justice, or sanctification, which he communicates to men, and by which they are justified and sanctified.—*From faith to faith.* That is, by faith, and an increase in faith, inasmuch as, by increasing in faith, we advance in virtues ; as it is written, (Hab. ii. 4,) *the just man liveth by faith ;* including the love of God, hope, and other virtues. Wi.

VER. 18. *For the wrath of God is revealed, &c.* He begins to speak of the heathens, and of the wicked world, whose sins God punisheth from time to time with visible chastisements of plagues, famines, wars, &c., and that because they detain the truth of God in injustice, or in iniquity, that is, because they have not honoured God, even according to the knowledge which he has given them of him, especially their philosophers. Wi.

VER. 19, 20. *That which is known of God, or may be easily known of God, is manifest in them.* The light of reason demonstrates to them the existence of one God, the maker and preserver of all things. This is made known to them from the creation of the world, or from the creatures in the world : the Creator may be discovered by the creatures, and, as S. Chrys. here says, every Scythian, every Barbarian, may come to the knowledge of God by the wonderful harmony† of all things, which proclaims the existence of God louder than any trumpet : but having known him, they did not glorify him ; they acted contrary to their knowledge, abandoning themselves to idolatry, and the vain worship of many gods, and to all manner of vices and abominations against the light of reason. Wi.

24 Wherefore God gave them up to the desires of their heart, ^ato uncleanness: to dishonour their own bodies among themselves.

25 Who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

26 For this cause God delivered them up to shameful affections. For their women have changed the natural use into that use which is against nature.

27 And in like manner the men also, leaving the natural use of the woman, have burned in their lusts one towards another, men with men doing that which is filthy, and receiving in themselves the recompense which was due to their error.

28 And as they liked not to have God in their knowledge; God delivered them up to a reprobate sense, to do those things which are not convenient,

29 Being filled with all iniquity, malice, fornications, covetousness, wickedness, full of envy, murder, contention, deceit, malignity, whisperers,

30 Detractors, hateful to God, contumelious, proud, haughty, inventors of evil things, disobedient to parents,

31 Foolish, dissolute, without affection, without fidelity, without mercy.

32 Who, having known the justice of God, did not understand that they, who do such things, are worthy of death: and not only they who do them, but they also who consent to them that do them.

CHAP. II.

The Jews are censured, who make their boast of the law, and keep it not, He declares who are the true Jews.

WHEREFORE thou art inexcusable, O man, who-soever thou art that judgest.^b For wherein thou judgest another, thou condemnest thyself: for thou dost the same things which thou judgest.

2 For we know that the judgment of God is, according to truth, against them that do such things.

3 And thinkest thou this, O man, that judgest them who do such things, and dost the same, that thou shalt escape the judgment of God?

^a Gal. v. 19; Eph. iv. 19, and v. 3; Col. iii. 5; 1 Thess. ii. 3, and iv. 7.—^b Matt. vii. 2.
^c Wisd. ix. 24; 2 Pet. iii. 2.—^d Matt. xvi. 27.—^e Deut. x. 17; 2 Par. xix. 7;

VER. 24. *Wherefore God gave them up, &c.* That is, as S. Chrys. says, permitted them, in punishment of their wilful blindness, to fall into the foulest, most shameful, and unnatural sins of uncleanness here described. Wi.

VER. 26. *God delivered them up.* Not by being author of their sins, but by withdrawing his grace, and so permitting them, in punishment of their pride, to fall into those shameful sins. Ch.

VER. 30. *Hateful to God.* The Greek may also signify, *haters of God*. Wi.—*Θεοστυγής* means either haters of God, or hated by God. Menochius.

VER. 31. *Dissolute, rude* in their manners and behaviour. Some, from the Greek, understand breakers of their word; but this would be the same as *without fidelity*, which we find afterwards in the same verse. Wi.

* V. 1. Vocatus, κλητός Απόστολος. Also ver. 6, and 7, κλητοί.

† V. 4. Qui prædestinatus est. S. Chrys. *ὁμ. α. p. 7, ed. Sau.* τί οὖν ἐστὶν *παιδείας*; *δευθέντος*, ἀποφανθέντος.

‡ V. 23. Chrys. Hom. 2, p. 20, τῆς πάντων ἀρμονίας σάλπιγγος, λαμπρότερον *δείξης*.

§ V. 24. τὸ δὲ παρέδωκεν, ἐνταῦθα εἶπεν ἐστὶν.

|| V. 30. Deo odibiles. *θεοστυγής*.

¶ V. 31. ἀσυνθέτους. See 2 Tim. iii. 3, ἀσπόνδους, sine fœdere.

CHAP. II. VER. 1. *Wherefore thou art inexcusable, &c.* He seems to give a general admonition to every one, both Jews and Gentiles, not to blame, judge, or condemn others, when perhaps he, or those of his religion, may be guilty of the like sins. Let him rather call to mind the just judgment of God, which, they that are sinners, cannot escape. Let him also reflect, that if God hath hitherto de-

4 Or despisest thou the riches of his goodness, and patience, and long-suffering? knowest thou not that the benignity of God leadeth thee to penance?

5 But according to thy hardness, and impenitent heart, thou treasurest up to thyself wrath, against the day of wrath, and revelation of the just judgment of God,

6 "Who will render to every man according to his works:

7 To them indeed, who, according to patience in good work, seek glory, and honour, and incorruption, life everlasting:

8 But to them who are contentious, and who obey not the truth, but give credit to iniquity, wrath and indignation.

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Greek.

10 But glory, and honour, and peace, to every one that worketh good, to the Jew first, and also to the Greek.

11 "For there is no respect of persons with God.

12 For whosoever have sinned without the law, shall perish without the law: and whosoever have sinned under the law, shall be judged by the law.

13 "For not the hearers of the law are just before God, but the doers of the law shall be justified.

14 For when the Gentiles, who have not the law, do by nature those things that are of the law, these having not the law, are a law to themselves:

15 Who show the work of the law written in their hearts, their conscience bearing witness to them, and their thoughts within themselves accusing them, or else defending them,

16 In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

17 "But if thou art called a Jew, and retest in the law, and makest thy boast of God,

18 And knowest his will, and approvest the things that are more profitable, being instructed by the law,

19 Art confident that thou thyself art a guide of the blind, a light of them that are in darkness,

20 An instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law.

Job xxxiv. 19; Wisd. vi. 8; Eccl. xv. 35; Acts x. 34; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.
^f Matt. vii. 21; James i. 22.—^g Apoc. xi. 9.—^h Phil. i. 10.

ferred to punish him, it hath been through the riches and abundance of his goodness, patience, and long-forbearance, or longanimity: that he must take care not to harden his heart any longer, lest he heap up to himself a fatal treasure at the day of judgment, when God will render to every one according to his works, and not according to his faith only, says S. Chrys., Hom. 5. Wi.

VER. 5. The apostle is evidently speaking to the converted Jews, and not to the Gentiles. For the Gentiles believed in certain judges in hell, who passed sentence on every one as soon as he departed out of life. But besides a particular judgment at the hour of death, the Hebrews believed in a general judgment of all men, or at least of all the just, in the valley of Jehosaphat; as may be seen in the prophets, and in the Books of Wisdom and Machabees. Calmet.

VER. 12. *Whosoever have sinned without the law.* That is, without the written law of Moses, against their reason and conscience, &c. And also those who, being Jews, have sinned under this written law, shall be judged, even with greater severity, for having transgressed against the known law. Wi.

VER. 14, 15. *When the Gentiles . . . do by nature, or naturally,* that is, without having received any written law, these men are a law to themselves, and have it written in their hearts, as to the existence of a God, and their reason tells them, that many sins are unlawful: they may also do some actions that are morally good, as by giving alms to relieve the poor, honouring their parents, &c.; not that these actions, morally good, will suffice to their justification of themselves, or make them deserve a supernatural reward in the kingdom of heaven: but God, out of his infinite mercy, will give them some supernatural graces, by which they come to know and believe, that he will reward their souls for eternity. Such, says S. Chrys., were the dispositions of Melchisedech, Job, Cornelius the Centurion, &c. Wi.

21 Thou, therefore, that teachest another, teachest not thyself: thou that preachest that men should not steal, stealest:

22 Thou that sayest, men should not commit adultery, committest adultery: thou that abhorrest idols, committest sacrilege:

23 Thou that makest thy boast of the law, by the transgression of the law dishonourest God.

24 ^a(For the name of God, through you, is blasphemed among the Gentiles, as it is written.)

25 Circumcision profiteth indeed if thou keep the law: but if thou be a transgressor of the law, thy circumcision is made uncircumcision.

26 If then the uncircumcised keep the ordinances of the law: shall not his uncircumcision be reputed for circumcision?

27 ^bAnd shall not that which by nature is uncircumcision, if it fulfil the law, judge thee, who by the letter and circumcision art a transgressor of the law?

28 ^cFor it is not he is a Jew, who is so outwardly: nor is that circumcision which is outwardly in the flesh:

29 But he is a Jew that is one inwardly: and the circumcision is *that* of the heart, in the spirit, not in the letter: whose praise is not of men, but of God.

CHAP. III.

The advantages of the Jews. All men are sinners, and none can be justified by the works of the law, but only by the grace of Christ.

WHAT advantage then hath the Jew, or what is the profit of circumcision?

2 Much every way. First indeed, ^dbecause the words of God were committed to them.

3 For what if some of them have not believed? ^eshall

^a Isa. lii. 5; ^b Eccl. xxxvi. 20.—^c Matt. xii. 42.—^d Isa. xlviii.—^e Infra, ix. 4.
^f 2 Tim. ii. 13.—^g John iii. 33; Psal. cxv. 11.—^h Psal. i. 6.

VER. 22. *Idols, &c.* The Jews, at the time of our Saviour, were free from idolatry, to which their ancestors had been so prone for so long a time. But to this evil had succeeded another, scarcely less heinous, viz. sacrilege, and a profanation of holy things. The greater part of the high priests bought their office. The priests permitted in the temple itself a kind of traffic, which caused our Saviour to declare to them, that they had made the house of his Father a den of thieves. And to favour their own avarice, they taught that it was lawful to defraud their creditors, and refuse to their parents the necessary succour, in the case of vows to give to the temple. Calmet.

VER. 24. The apostle here only repeats the reproaches which the prophets had repeated so often before, that the Jews, by the contrast between their lives and the sanctity of their religion, had been the cause of that religion and worship becoming the ridicule and laughing-stock of the Gentile world. Calmet.

VER. 25. *Circumcision profiteth indeed*, inasmuch as it was ordained by Almighty God, as were also the precepts of the law, which were to be observed before the publishing of the new law of Christ. See Gal. v. 6. But it was never profitable to the transgressors of the law. Nay, the uncircumcised Gentiles, who have complied with those natural precepts, which are also commanded by the law of Moses, shall judge and condemn those, who received the written law, and at the same time were transgressors of it. Wi.

CHAP. III. VER. 1. *What advantage then? &c.* The apostle, not to offend the Jews, by insisting too long in reprehending them, turns his discourse to the advantages they have hitherto had above other nations. As first, that the words of God, those Divine oracles, revelations, promises in the Scriptures, were credited or intrusted to them. And though some, or many of them have not believed God's promises, especially concerning their Messiah; this hath not hindered God from being faithful to his word, in sending the Messiah, and those blessings that were promised with him. For God is always true, or faithful in his promises, and therefore must needs be justified, or found just, when his proceedings are judged, that is, considered and examined. Wi.

VER. 4. *God only is essentially true.* All men in their own capacity, are liable to lies and errors: nevertheless God, who is the truth, will make good his promise of keeping his Church in all truth. See S. John xvi. 13. Ch.—*That thou mayest be justified, &c.* The particle *that*, is not causal in this place, but only marks the event. Thy conduct shows that thou art faithful and true to thy promises, and that, notwithstanding the judgments of men, thou art always unchangeable and infallible. Thou art victorious, when judged by them; thou showest them the falsity and injustice of their judgments. Calmet.

their unbelief make the faith of God without effect? God forbid.

4 ^fBut God is true: and every man a liar, as it is written: ^gthat thou mayest be justified in thy words, and mayest overcome when thou art judged.

5 But if our injustice commend the justice of God, what shall we say? Is God unjust, who executeth wrath?

6 (I speak according to man). God forbid: otherwise how shall God judge this world?

7 For if the truth of God hath more abounded through my lie, unto his glory: why am I also yet judged as a sinner?

8 And not *rather* (as we are slandered, and as some affirm that we say) let us do evil, that there may come good: whose damnation is just.

9 What then? Do we excel them? By no means. ^hFor we have charged both Jews, and Greeks, that they are all under sin:

10 As it is written: ⁱ'There is not any man just.'

11 There is none that understandeth, there is none that seeketh after God.

12 All have turned out of the way, they are become unprofitable together: there is none that doth good, there is not so much as one.

13 ^kTheir throat is an open sepulchre, with their tongues they have dealt deceitfully: ^lThe venom of asps is under their lips:

14 ^mWhose mouth is full of cursing and bitterness:

15 ⁿTheir feet are swift to shed blood:

16 Destruction and misery are in their ways.

17 And the way of peace they have not known:

18 ^oThere is no fear of God before their eyes.

^a Gal. iii. 22; ^b Supra, i. 17; ^c Infra, xi. 9.—^d Psal. xlii. 3.—^e Psal. v. 11; ^f James iii. 8.
^g Psal. cxxxix. 4.—^h Psal. ix. 7.—ⁱ Isa. lix. 7; ^j Prov. i. 16.—^k Psal. xxxv. 2.

VER. 5, 6. *But if our injustice, &c.* S. Paul here puts this objection, that if men's sins and iniquities make the justice of God commendable, that is, make his justice more apparent and known; if the truth of God, as to his promises, be more discovered, praised, and glorified by our lies, that is, by our sins, how then can God blame, or punish men for sins, which contribute more to his honour? May we not say, (as some falsely pretended S. Paul said,) *let us do evil things, that good things may come of them?* The apostle answers in short both this objection, and the calumny against him. As to the first; that though men's sins give an occasion to God to show his justice, and make known his Divine perfections, yet this will not excuse them from being justly condemned, and punished, when God shall judge the wicked world: for if that were a sufficient plea, God could not judge and condemn the wicked: so that, as S. Chrys. observes, the apostle resolves their question, by asking another, and shows their reasoning absurd, by taking notice of another absurdity that follows from it. Secondly, he tells them, they slander him, and his doctrine, by only telling them, they deserve to be condemned who say, *let us do evil that good may come of it: the damnation, says he, of such men is just.* Wi.

VER. 10. *There is not any man just*, viz. by virtue either of the law of nature, or of the law of Moses; but only by faith and grace. Ch.—These crimes, enumerated by the apostle, are not mentioned as if found in each individual, but some of this black catalogue of crimes were found in one man, some in another; yet so that all had become infected with sin and iniquity, all had deserted the path of virtue. There was none just, none was found who feared or sought after God. Estius.—These texts of Scripture, though formerly, even before the times of S. Jerom and S. Augustin, they were found together in some Latin editions, viz. Psal. xlii., cannot be found united either in the Hebrew text, or Sept. version, as S. Jerom affirms, in Præf. lib. 16, Commentar. in Isa. This, he says, all the Greek commentators allow. He says, that those who were ignorant of this apostle's art in uniting together the texts of different parts of Scripture, upon finding no part where they were all together, placed them, without any authority, in that psalm whence the first part of the citation is taken. The words, *an open sepulchre*, are taken from Psal. xlii., (Heb. text xiv.), the verse, *'Their throat is an open sepulchre, with their tongues they have dealt deceitfully,'* from Psal. v., *'The venom of asps is under their lips,'* from Psal. cxxxix., *'Whose mouth is full of curses and bitterness,'* from Psal. ix., *'Their feet are swift,'* &c., as far as *there is no fear*, from Isa. lix., *'There is not the fear of God before their eyes,'* from Psal. xxxv. Estius.

VER. 17. S. Augustin says, that by the law of actions, is understood, that

19 *Now we know that what things soever the law speaketh, it speaketh to them that are in the law: that every mouth may be stopped, and all the world may be made subject to God:

20 Because by the works of the law no flesh shall be justified in his sight. For by the law is the knowledge of sin.

21 But now without the law the justice of God is made manifest: being witnessed by the law and the prophets.

22 Even the justice of God, by faith of Jesus Christ, unto all and upon all them that believe in him: for there is no distinction:

23 For all have sinned, and do need the glory of God.

24 Being justified gratis by his grace, through the redemption that is in Christ Jesus,

25 Whom God hath set forth to be a propitiation through faith in his blood, to the showing of his justice, for the remission of past sins,

26 Through the forbearance of God, for the showing of his justice in this time: that he himself may be just, and the justifier of him who is of the faith of Jesus Christ.

27 Where is then thy boasting? It is excluded. By what law? Of works? No: but by the law of faith.

28 For we account a man to be justified by faith without the works of the law.

* Gal. II. 16.

which teaches us what we have to do: by the law of faith, is meant faith itself, which obtains for us grace of performing what the law requires. The law of actions, then, is the old law, which contains the precept; the law of faith is the new law, which gives assistance to fulfil the law. De Spir. et Lit. c. 4.

VER. 19. *And all the world may be made subject to God.* That is, God permitted these sins in all men, that sanctification and salvation might be from Christ only, the Redeemer of all men, so that neither Jew nor Gentile should be justified, but by the free and liberal gift of his grace. See S. Chrys.† Wi.

VER. 20, &c. To the end of this chapter, the apostle shows, that the Jews cannot be truly justified, and sanctified by the works of the written law of Moses only; that a knowledge of sin, or of what was sinful, came by the law, but if they did not comply with the precepts of the law, this knowledge made them more guilty. Now, at the coming of Christ, the justice of God, that is, the justice by which he made others just, and justified them, cannot be had without a faith in Christ, and by the grace of our Redeemer Jesus Christ, whom God hath proposed to all, both Gentiles and Jews, as a sacrifice of propitiation for the sins of all mankind, by faith in his blood; that is, by believing in him, who shed his blood, and died for us on the cross. It is he alone, (ver. 26,) that is the just one, and the justifier of all. S. Paul does not pretend that the virtue of faith alone will justify and save a man; nothing can be more opposite to the doctrine of the gospel, and of the apostles in many places, as hath been observed, and will be shown hereafter. He tells us in this chapter, (ver. 20, and 28,) that man is justified without the works of the written law: and he teaches us, that no works of the law of Moses, nor any works that a man does by the law of nature, are sufficient to justify a man, and save him of themselves, that is, unless they be joined with faith, and the grace of God. And when he seems to say, that men are justified or saved by faith, or by believing, as he says of Abraham in the next chapter, (ver. 3, and 5,) he never says (as some both ancient and later heretics have pretended) that faith alone is sufficient. And besides, by faith he understands the Christian faith and doctrine of Christ, as opposite to the law of Moses, to circumcision, and the ceremonies of that law, as it evidently appears by the design of the apostle, both in this Epistle and in that to the Galatians. He teaches us in this Epistle, (chap. ii. 6,) that God will judge every man according to his works (ver. 13): that "not the hearers of the law," but the doers, shall be justified. See also chap. vi. He tells the Galatians (chap. v. 6) that the faith, by which they must be saved, must be a faith working by charity. He also tells the Corinthians (i. 7, 19) that circumcision is nothing, nor uncircumcision, but the keeping of the commandments of God. That though a man should have a faith, so that he could remove mountains, it would avail him nothing without charity. How often does he tell us, that they who commit such and such sins shall not inherit or possess the kingdom of God! Does not S. James tell us, that faith without good works is dead? See chap. ii. Of this more hereafter. Wi.

VER. 30. *God who justifieth circumcision, and also the uncircumcised, by faith; that is, by the faith and religion of the new law, or by a faith working by charity, and joined with good works proceeding of faith.* See the Council of Trent, Sess. 6, cap. 8. "When the apostle says, that a man is justified by faith, and gratis, according to the perpetual consent of the Catholic Church, we are said to be justified by faith, because faith is the beginning and foundation of man's salvation, and the root of his justification, without which we cannot please God, nor be made his sons: and we are said to be justified gratis, because nothing of

29 Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also.

30 For it is one God who justifieth circumcision by faith, and uncircumcision through faith.

31 Do we then destroy the law through faith? God forbid: but we establish the law.

CHAP. IV.

Abraham was not justified by works done, as of himself: but by grace, and by faith: and that before he was circumcised. Gentiles by faith are his children.

WHAT shall we say, then, that Abraham hath found, who is our father according to the flesh?

2 For if Abraham were justified by works, he hath glory, but not in the sight of God.

3 For what saith the Scripture? *Abraham believed God, and it was reputed to him unto justice.*

4 Now to him that worketh, the reward is not reckoned according to grace, but according to debt.

5 But to him that worketh not, yet believeth in him that justifieth the impious, his faith is reputed to justice, according to the purpose of the grace of God.

6 As David also termeth the blessedness of a man, to whom God reputeth justice without works:

7 Blessed are they, whose iniquities are forgiven, and whose sins are covered.

† Gen. xv. 6; Gal. iii. 6; James ii. 23.—Psal. xxxi. 1.

those things which go before justification, whether faith or works, are meritorious of the grace of justification." Wi.

* V. 6. S. Chrys. on the words, *How shall God judge the world?* ἀποπον ἀτόπων λύει.

† V. 19. *Ut subditus fiat omnis mundus Deo, υπόδικος γένηται. ὁ υπόδικος κυρίως λέγεται, ὁ μὴ δυνάμενος ἀρχεῖν ἐαυτῷ πρὸς ἀπολογίαν, ἀλλὰ τῆς ἐτέρου δέοντος βοήθει.*

‡ V. 25. *Quem proposuit Deus propitiationem, ἱλαστήριον.* Some read propitiatorium, as I find it cited in the Council of Trent, Sess. 6, cap. 2.

CHAP. IV. VER. 1. The apostle proves what he had advanced in the last chapter, that the Jews cannot be justified by the works of the written law, nor by any works, unless joined with faith in the Messiah, their Redeemer.

VER. 3. *For what saith the Scripture? Abraham believed God, and it was reputed to him unto justice.** The Scripture, therefore, teacheth us that he became just by his faith. And as he had this faith by the grace of God, grace was the cause of his justification, and not any works without grace. And when it is said, *it was reputed to him*, we must not understand an imputation of being just without a true and interior justice: for to be reputed just in the sight of God, who sees the heart, and sanctifies the soul by his interior grace, is the only true justice that can make a man acceptable to God. As not to have our sins imputed in the sight of God, is to have them forgiven, and to be free from our sins. Wi.—*Reputed, &c.* By God, who reputeth nothing otherwise than it is. However, we may gather from this word, that when we are justified, our justification proceedeth from God's free grace and bounty; and not from any efficacy which any act of ours could have of its own nature, abstracting from God's grace. Ch.

VER. 4. *Now to him that worketh, &c., a reward may be looked upon as due for his works, and not bestowed upon him as a free gift; but when it is said he believed, and was justified, (this belief or faith is always a liberal gift of God,) and when no mention is made of his works, it appears that such a justification and sanctification are not from the works of the written law, nor from any works he could do of himself, but that they are according to the purpose, or decree of grace.* Wi.—Such a man, says the apostle, challenges his reward as a debt, due to his own performances; whereas he who worketh not, that is, who presumeth not upon any works done by his own strength, but seeketh justice through faith and grace, is freely justified by God's grace. Ch.

VER. 7. *Blessed are they, whose iniquities are forgiven, and whose sins are covered.* That is, blessed are those who, by doing penance, have obtained pardon and remission of their sins, and also are covered; that is, newly clothed with the habit of grace, and vested with the stole of charity. Ch.—When it is said that the sins of man are covered, we must not imagine that they still remain, but, on account of the goodness of God, will not be punished, as the Lutherans contend; for the justice of God could not suffer this: but by it we must understand that they are entirely blotted out, and neither exist, nor are considered any longer by God. Estius.—Moreover, if sins were never blotted out, but only covered, why did the royal prophet pray to the Almighty, saying, *Blot out all my iniquities*; and in different parts of the 50th and 108th Psalms, speaking of the egregious sinner, he says, *Let the sin of his mother not be blotted out*; which would mean nothing at all, if sins were never blotted out? A.

8 Blessed is the man, to whom the Lord hath not imputed sin.

9 This blessedness, then, doth it abide in the circumcision only, or in the uncircumcision also? For we say that faith was reputed to Abraham unto justice.

10 How then was it reputed? *When he was* in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 ^aAnd he received the sign of circumcision, a seal of the justice of the faith, which is in uncircumcision: that he might be the father of all the believers uncircumcised, that to them also it may be reputed to justice:

12 And might be the father of circumcision, not to them only that are of the circumcision, but to them also who follow the steps of the faith, that our father Abraham had, being as yet uncircumcised.

13 ^bFor not through the law was the promise to Abraham or to his seed, that he should be the heir of the world, but through the justice of faith.

14 For if they who are of the law, be heirs: faith is made void, the promise is made of no effect.

15 For the law worketh wrath. For where there is no law, there is no transgression.

16 Therefore it is of faith, that according to grace the promise might be firm to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, ^cI have made thee a father of many nations,) before God, whom he believed, who quickeneth the dead, and calleth those things that are not, as those that are.

18 Who, against hope, believed in hope, that he might be made the father of many nations, accord-

^a Gen. xvii. 10, and 11.—^b Gal. iii. 18; Heb. xi. 9.—^c Gen. xvii. 4.—d Gen. xv. 5.
^e 1 Pet. ii. 21.—f Isa. liii. 6; 1 Pet. i. 3.

VER. 8. *Blessed is the man to whom the Lord hath not imputed sin.* That is, blessed is the man who hath retained his baptismal innocence, that no grievous sin can be imputed to him. And likewise, blessed is the man who, after falling into sin, hath done penance, and leads a virtuous life by frequenting the sacraments necessary for obtaining the grace to prevent a relapse, that sin is no more imputed to him. Ch.

VER. 10. In effect, Abraham received circumcision a year only before the birth of Isaac; whereas he had received the promises and justification more than twenty-five years before, when the Almighty caused him to depart from Mesopotamia. Calmet.—Therefore he was justified by faith and grace, which is common both to the circumcised and uncircumcised. Menochius.

VER. 12. *And might be the father of circumcision.* The apostle here tells them that Abraham is the father of all true believers, uncircumcised as well as circumcised, and all that believe in Christ, his seed, in whom God promised to *bless all nations*, are the spiritual sons of Abraham, and partake of the blessings promised to him and his posterity: nor can the circumcised be his true and spiritual children, unless they follow the *footsteps of his faith*, by which he was justified, when he believed the promises which God made to him before that circumcision was instituted; to wit, that he and Sara should have a son, when they were naturally past the age of having children, and that in his posterity all the world should be blessed, that is, in Christ. Wi.

VER. 13. *Of the world, &c.* By the world, some understand the land of Chanaan, which is sometimes meant by the whole earth, particularly in the times of David and Solomon, when they ruled over the neighbouring nations. But others think that the apostle alludes to the passage of Genesis, where the Almighty promises that in his (Abraham's) seed all the nations of the earth should be blessed; which promise extends much beyond the narrow limits of Chanaan. In fine, it may be understood in a spiritual sense, of his dignity of father of all the faithful; which makes him, in a manner, master of the whole world, since his spiritual children, spread through the whole world, have the universe for their inheritance. Calmet.

VER. 14. *For if they who are of the law, be heirs: faith is made void, the promise is made of no effect.* That is, if the Jews, who are under the law, are the only heirs of the blessings promised, it will follow that the faith which Abraham had before the circumcision, and before the law, was of no value, which I have shown to be false. And, secondly, it will follow that the promise made to him, *that in him all nations should be blessed*, is also null. Wi.

VER. 15. *For the law worketh wrath.* The law, abstracting from faith and

ing to that which was said to him: *So shall thy seed be.*

19 And he was not weak in faith: neither did he consider his own body now dead, whereas he was almost a hundred years old, nor the dead womb of Sara.

20 In the promise also of God he staggered not by distrust: but was strengthened in faith, giving glory to God:

21 Most fully knowing that whatsoever he has promised, he is able also to perform.

22 And therefore it was reputed to him unto justice.

23 Now it is not written only for him, that it was reputed to him unto justice:

24 But for us also, to whom it shall be reputed, if we believe in him, ^ethat raised up Jesus Christ, our Lord, from the dead,

25 ^fWho was delivered up for our sins, and rose again for our justification.

CHAP. V.

The grounds we have for hope in Christ. Sin and death came by Adam: grace and life by Christ.

THEREFORE, being justified by faith, let us have peace with God, through our Lord Jesus Christ:

2 ^gBy whom also we have access through faith into this grace, wherein we stand, and glory in the hope of the glory of the sons of God.

3 And not only so, but we glory also in tribulations: ^hknowing that tribulation worketh patience:

4 And patience trial, and trial hope;

5 ⁱAnd hope confoundeth not: because the charity of God is poured out into our hearts, by the Holy Ghost, who is given to us.

6 For why did Christ, when as yet we were weak, according to the time, ^jdie for the ungodly?

^g Eph. ii. 18.—^h James i. 3.—ⁱ Psal. cxli. 6.—^j Heb. ix. 14; 1 Pet. iii. 18.

grace, worketh wrath occasionally, by being an occasion of many transgressions, which provoke God's wrath. Ch.

VER. 16. There are two kinds of children of Abraham, to whom alone these promises are made; the one is according to the flesh, the other according to the spirit. The former of these had no more part in the promises made to him and his seed than the Gentiles, unless they imitated the fidelity and obedience of their father. Calmet.

VER. 18. *Who, against hope, believed in hope, or with hope.* That is, Abraham, against all probability of human hopes, still hoped in God, says S. Chrys., that he should have a son by Sara: and in this he *was not weak in faith*. Wi.

VER. 25. The apostle here seems to refer our faith and justification only to the resurrection, not to the exclusion of other mysteries of religion, which are all, and every one of them, the objects of our faith. But the resurrection is, as it were, the seal and consummation of the rest; it eminently includes in itself all the others. Calmet.

* V. 3. Et reputatum est illi ad justitiam, *kai* *ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*. The Greek word is sometimes translated in the Vulgate Latin, by *imputare*, or *accepto ferre*.

CHAP. V. VER. 1. The apostle proceeds in this chapter to show how great a benefit it is to be truly justified by the coming of Christ.—*Let us have peace towards God.* That is, says S. Chrys., by laying aside all contentions. Or let us have peace with God, by sinning no more. Wi.

VER. 3. We glory in spirit in the afflictions, oppression, and persecution, which we suffer as Christians, esteeming them a great blessing. Thus the apostles went rejoicing from before the council, because they had been thought worthy to suffer disgrace for the name of Jesus. Acts v. Estius.

VER. 5. God having prevented us with his gifts when we did not at all deserve them, having showered upon us the blessings of faith, charity, patience, and fidelity, we cannot but have the greatest confidence that after this pledge and assurance of his good-will towards us, he will finish the work he has begun, and bring us to his heavenly kingdom. Calmet. Menochius.

VER. 6, &c. *Why did Christ... die for the ungodly?* He shows Christ's great mercy and love for mankind, that he would die for us, who were sinners, and consequently his enemies. How few are there that will lay down their lives for a just man, or for a just cause!—*Perhaps for a good man.* That is, for another, who

7 For scarce for a just man will one die : yet perhaps for a good man some one would venture to die.

8 But God commendeth his charity towards us ; because when as yet we were sinners, according to the time,

9 Christ died for us : much more, therefore, being now justified by his blood, shall we be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son : much more being reconciled, shall we be saved by his life.

11 And not only so : but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation.

12 Wherefore, as by one man sin entered into this world, and by sin death, and so death passed upon all men, in whom all have sinned.

13 For until the law, sin was in the world : but sin was not imputed, when the law was not.

14 But death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam, who is a figure of him that was to come.

15 But not as the offence, so also is the gift : for if by the offence of one, many have died : much more the grace of God, and the gift in the grace of one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one sin, so also *is* the gift : for the judgment indeed was by one unto condemnation : but the grace is of many offences, unto justification.

17 For if by one man's offence, death reigned through

one : much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life, through one, Jesus Christ.

18 Therefore, as by the offence of one, unto all men to condemnation : so also by the justice of one, unto all men unto justification of life.

19 *For as by the disobedience of one man, many were made sinners : so also by the obedience of one, many shall be made just.

20 Now the law entered in, that sin might abound. But where sin abounded, grace hath abounded more.

21 That as sin hath reigned unto death, so also grace might reign by justice, unto everlasting life, through Jesus Christ our Lord.

CHAP. VI.

The Christian must die to sin, and live to God.

WHAT shall we say then ? shall we continue in sin, that grace may abound ?

2 God forbid. For how shall we that are dead to sin, ^blive any longer therein ?

3 Know you not all that we, who are baptized in Christ Jesus, are baptized in his death ?

4 *For we are buried together with him by baptism unto death : that as Christ is risen from the dead by the glory of the Father,^d so we also may walk in newness of life.

5 For if we have been planted together in the likeness of his death, in like manner we shall be of his resurrection.

6 Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, and that we may serve sin no longer.

* Phil. xi. 8, and 9.—^b 2 Pet. ii. 22.—^c Gal. iii. 27 ; Col. ii. 12.

^d Eph. iv. 13 ; Heb. xii. 1 ; 1 Pet. ii. 1, and iv. 2.

has been good to him, his friend or benefactor, we may find one that will expose or lay down his life. But Christ, in *due time*, appointed by the Divine decree, died for sinners, for us all. And if we have been reconciled to God, and justified by his death ; now being made the children of God, and his friends, we may with greater confidence hope to be saved. Wi.

VER. 12. *As by one man . . . in whom† all have sinned.* That is, in which man all sinned, (not in which death all sinned,) as it must be the construction by the Greek text : so that these words are a clear proof of original sin against the Pelagian heretics, as S. Aug. often brings them. Nor does S. Chrys. deny original sin, though in this place he expounds it that all by Adam's sin were made guilty of death and punishments. But how could they deserve these, had they not sinned in Adam ? Wi.

VER. 13, 14. *Until the law, sin was in the world.* That is, from Adam's fall, both *original* sin and *actual* sins truly infected all mankind. Wi.—*Not imputed.* That is, men knew not, or made no account of sin ; neither was it imputed to them, in the manner it was afterwards, when they transgressed the known written law of God. Ch.—All were conceived and born in sin, in what we call *original* sin, and liable to *death*, even infants, who were not come to the use of reason, and consequently could not sin after the *similitude of the transgression of Adam*, or by imitating his sin, but were born in sin : and besides this, all manner of *actual* sins, which men committed by their own perverse will, reigned every where in the world. But before the law these sins were *not imputed*, that is, were not declared *sins*, that deserved such punishments as were ordained by the law.

VER. 15, &c. *But not as the offence, so also is the gift,* or the benefits which mankind received by their Redeemer, Jesus Christ. For S. Paul here shows that the *graces* which Christ came to bestow upon men, and offers to all, are much greater than the evils which the sin of *one man*, Adam, caused. 1. Because, *if by the offence of that one man, Adam, many, i. e. all died* by original sin that descended from Adam, (the blessed Virgin mother by a special privilege being always to be excepted,) *much more the grace of one man, Jesus Christ, hath abounded unto many;* the comparison does not imply that more in number receive the grace of Christ, than the number of those that were infected with sin ; but that they who receive the *graces*, which are offered to all, receive greater benefits than were the damages caused by the sin of Adam. 2. Because by *it*, that is, by the *offence of one man*, death reigned in the world, and made all men liable to *damnation* ; yet now by the incarnation of Christ, (which would not have been, had not Adam sinned,) all they who are justified by the grace of their Redeemer, have Christ God and man for their head : he is become the head of that same mystical body which is his Church : they are exalted to the dignity of being the brothers of Christ, the Son of God : they are made joint-heirs with him of the kingdom of heaven, and so by the grace of Christ have a greater dignity in this world, and

shall be exalted to a greater and more eminent degree of glory in the kingdom of his glory, for all eternity ; which hath given occasion to the Church, in her liturgy, to cry out, as it were with a transport of joy, O happy fault, which hath procured us such and so great a Redeemer ! See S. Chrys. § hom. 10. Wi.

VER. 20, 21. *Now the law entered in, that sin might abound.* Not as if the law were given on purpose for sin to abound ; but that it so happened through man's perversity, taking occasion of sinning more, from the prohibition of sin. Ch.—*Where sin abounded.* Grace abounded in the elect ; for the apostle does not say that grace abounded in every place where iniquity had abounded ; but he says indefinitely *where*, that is, in many places where sin abounded, grace has abounded also. Estius.

* V. 1. Pacem habeamus. In the common Greek copies we read *ἔχομεν*, habemus. But in other MSS. *ἔχωμεν*, as S. Chrys. must have read by his commentary, *μηκέτι ἀμαρτάνωμεν*, &c.

† V. 12. In quo omnes peccaverunt, *ἐφ' ᾧ πάντες ἡμαρτον*. If it agreed with sin, in the Greek it must have been *ἐφ' ἧς*.

‡ V. 15. Abundavit in plures ; Greek, *εἰς τοὺς πολλοὺς*, in multos ; so that it is not to be taken comparatively for *more*, but absolutely for *many*, or for *all* ; because all here are many, as in other places.

§ V. 19. See S. Chrys. hom. 10, p. 73, ed. Savil. *εἰς ὑποθεσίαν ἡχθημεν . . . καὶ ἐγενόμεθα ἀδελφοὶ τοῦ μονογενοῦς*, &c.

CHAP. VI. VER. 1. *Shall we continue in sin, that grace may abound ?* He puts and rejects the same objection as before. Chap. iii. 7. Wi.

VER. 2. *Dead to sin, &c.* We are then dead to sin, when neither we live in sin by serving it, nor sin lives in us by reigning : in this case, how can we still live in it by yielding to its desires ? S. Aug. (c. 6, de Spiritu et Litera) thus explains this passage : when grace has caused us to die to sin ; if we live again in it, we must be exceedingly ungrateful to grace. Estius.

VER. 3, &c. *We . . . are baptized in his death.* Greek, *unto his death*. The apostle here alludes to the manner of administering the sacrament of baptism which was then done by immersion, or plunging the person baptized under the water, in which he finds a resemblance of Christ's death and burial under ground, and of his resurrection to an immortal life. So must we, after baptism, rise to lead a quite different life : having been also, when we were baptized and made Christians, *planted*, as branches ingrafted in Christ, let us endeavour to bring forth the fruits of a virtuous life. Wi.—*Old man . . . body of sin.* Our corrupt state, subject to sin and concupiscence, coming to us from Adam, is called our *old man*, as our state, reformed in and by Christ, is called the *new man*. And the vices and sins, which then ruled in us, are named *the body of sin*. Ch.

7 For he that is dead, is justified from sin.

8 Now if we be dead with Christ, we believe that we shall live also together with Christ:

9 Knowing that Christ rising again from the dead, dieth now no more, death shall no more have dominion over him.

10 For in that he died to sin, he died once: but in that he liveth, he liveth unto God.

11 So do you also reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus, our Lord.

12 Let not sin, therefore, reign in your mortal body, so as to obey the lusts thereof.

13 *Neither yield ye your members as instruments of iniquity unto sin: but present yourselves to God as those that are alive from the dead: and your members as instruments of justice unto God.

14 For sin shall not have dominion over you: for you are not under the law, but under grace.

15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.

13 *Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin, unto death, or of obedience, unto justice.

17 But thanks be to God, that you were the servants of sin, but have obeyed from the heart, unto that form of doctrine, into which you have been delivered.

18 Being then made free from sin, you are become the servants of justice.

19 I speak a human thing, because of the infirmity of your flesh: for as you have yielded your members to serve uncleanness, and iniquity unto iniquity: so now yield your members to serve justice, unto sanctification.

20 For when you were the servants of sin, you were free from justice.

21 What fruit, therefore, had you then in those things of which you are now ashamed? For the end of them is death.

22 But now being made free from sin, and become servants to God, you have your fruit unto sanctification and the end everlasting life.

23 For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus, our Lord.

CHAP. VII.

We are released by Christ from the law, and from the guilt of sin: though the inclination to it still tempt us.

KNOW you not, brethren, (for I speak to them that know the law,) how the law hath dominion over a man as long as it liveth?

2 *For the woman that hath a husband, whilst her husband liveth, is bound to the law: but if her husband be dead, she is loosed from the law of her husband.

3 Wherefore, whilst her husband liveth, she shall be called an adulteress, if she be with another man: but if her husband be dead, she is free from the law of her husband: so that she is not an adulteress, if she be with another man.

4 Therefore, my brethren, you also are become dead to the law, by the body of Christ: that you may belong to another, who is risen again from the dead, that we may bring forth fruit to God.

5 For when we were in the flesh, the passions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are loosed from the law of death, wherein we were detained, so that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin? God forbid. But I did not know sin, but by the law: for I had

* Col. iii. 5.—b John viii. 34; 2 Pet. ii. 19.

* 1 Cor. vii. 39.

VER. 7. *He that is dead, is justified from sin.** Some translate, is freed from sin: this is true; but perhaps it is better to retain the word *justified*, which is observed to be a law-word used in courts of justice, where to be *justified*, is to be acquitted, so that a man cannot be questioned again on that account; and so are sinners, when their sins are forgiven. Wi.

VER. 10. *For in that he died to sin.* But the sense must be, for sins, or to destroy other men's sins, he himself being incapable of sinning. Wi.

VER. 12. *Let not sin, therefore, reign, &c.* He compares *sin* and *justice* to two kings, or generals, under one of which every man fights in this world. Sin is the tyrant, under which fight the wicked, and make their minds and their members the instruments, or *arms* of iniquity to sin, when they follow and yield to their disorderly *lusts*. But he exhorts them to live so as to make the powers of their souls, and their *members, instruments* or *arms* of justice to God, to fight under God, their lawful King, and under the banner of his justice. Wi.

VER. 14. *You are not under the law* of Moses, as some of you were before: but now you are all under *grace*, or of the law of grace, where you may find pardon for your sins. But take care not to abuse this grace of pardon offered you, nor to multiply your sins, and defer your conversion, as some may do, by presuming, that after all, by the merits of Christ, you can find pardon. This, says Tertullian, is the greatest ingratitude, to continue wicked, because God is good. Wi.

VER. 17. *Thanks be to God, &c.* He thanks God, not because they had been in sin, but because after having been so long under the slavery of sin, they had now been converted from their heart, and with their whole strength gave themselves to that form of doctrine to which they had been conducted by the gospel. He returns God thanks for their obedience to the faith, because this obedience of the human will is the work and gift of God, that so no one may glory in his sight. Eph. ii. Estius.

VER. 19. *I speak a human thing,*† or I am proposing to you what is according to human strength and ability assisted by the grace of God, with a due regard to the *weakness and infirmity of your flesh*. The sense, according to S. Chrys., is this, that the apostle having told them they must be *dead to sin, lead a new life, &c.*, he now encourages them to it, by telling them, that what is required of them is not above their human strength, as it is assisted by those *graces* which God offers them, and which they have received. Wi.

VER. 20—22. *You were free from justice*; that is, says S. Chrys., you lived as no ways subject to justice, nor obedient to the law and precepts of God: an unhappy freedom, a miserable liberty, worse than the greatest slavery, *the end of which is death*, eternal death. Wi.

VER. 23. *For the wages*, which the tyrant *sin* gives to his soldiers and slaves, is eternal death; but the wages, the pay, the reward, which God gives to those that fight under him, is *everlasting life*; which, though a reward of our past labours, as it is often called in the Scriptures, is still a *grace*,† or free gift; because if our works are good, or deserve a reward in heaven, it is God's grace that makes them deserve it. For, as S. Aug. says, when God crowns our works, he crowns his own gifts. Wi.

* V. 7. Is justified from sin, justificatus est a peccato; δεικνύται ἀπὸ τῆς ἀμαρτίας. Δικαίω est vocabulum forense. See Corn. à Lapide, Estius, &c.

† V. 19. Humanum dico, ἀνθρώπινον λέγω. Chap. iii. 6. Secundum hominem, κατ' ἀνθρώπον. See S. Chrys. Hom. 12.

‡ V. 23. Gratia Dei, vita æterna; that is, in construction, vita æterna, ex gratia Dei.

CHAP. VII. VER. 1. *As long as it liveth*; or, as long as he liveth. Ch.—This seems the literal construction, rather than as long as *he*, the man, liveth. For S. Paul here compares the law (which in the Greek is in the masculine gender) to a husband, whom a wife cannot quit, nor be married to another as long as the husband liveth, without being an adulteress: but if the *husband be dead*, (as the law of Moses is now dead, and no longer obligatory after the publishing of the new law of Christ,) the people that were Jews, and under the Jewish law, are now free from that former husband, to wit, the written law of Moses. Wi.

VER. 5. *For when we were in the flesh*; i. e. lived according to the flesh, *the passions of sins, which were by the law*: he does not say, as S. Chrys. observes, that they were *caused* by the law, but only *were by it*, meaning that they were occasioned by the knowledge of the law, but properly caused by ourselves, and our corrupt inclinations, that were *wrought in our members*, rather than did work. Wi.

VER. 7. *Is the law* (of Moses) *sin*? *God forbid*. The apostle declares, that the law of itself was far from being sinful; on the contrary, that it was good.

not known concupiscence, if the law had not said: *Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin was dead.

9 And I lived some time without the law. But when the commandment came, sin revived.

10 And I died and the commandment, that was ordained to life, the same was found to be unto death to me.

11 For sin, taking occasion by the commandment, seduced me, and by it killed me.

12 ^bWherefore the law indeed is holy, and the commandment holy, and just, and good.

13 Was that then which is good, made death to me? God forbid. But sin, that it may appear sin, by that which is good, wrought death in me: that sin, by the commandment, might become sinful above measure.

14 For we know that the law is spiritual, but I am carnal, sold under sin.

15 For that which I work, I understand not. For I do not that good which I will, but the evil which I hate, that I do.

16 If, then, I do that which I will not, I consent to the law, that it is good.

17 Now, then, it is no more I that do it: but sin that dwelleth in me.

18 For I know that there dwelleth not in me, that is

^a Exod. xx. 17; Deut. v. 21.

spiritual, holy: but, saith he, I should not know *concupiscence* to be sinful, unless the law said, *Thou shalt not covet*: by which it is made known to every one, that sins of thought consented to, and evil desires, are sins. Wi.

VER. 8. *Sin, taking occasion*. Sin, or concupiscence, which is called *sin*, because it is from sin, and leads to sin, which was asleep before, was awakened by the prohibition; the law not being the cause thereof, nor properly *giving occasion* to it: but *occasion being taken* by our corrupt nature to resist the commandment laid upon us. Ch.—*Sin*. The apostle here calls concupiscence by the name of sin; because it is the consequence and punishment of it, and drags us along to sin. This takes occasion from the precept of the law to induce us to transgress it; for we are naturally inclined to do what is forbidden.—*Nitimur in vetitum*—which is the offspring of a disorderly love of liberty and independence. Calmet.—*Without the law, sin was dead*; that is, many sins were so little known, that before the written law they seemed no sins; not but that, at all times, reason and conscience showed many things to be sinful and ill done, so that whosoever acted against these lights could not be excused. See what S. Paul says of the heathen philosophers, 1. 1. Wi.

VER. 9, &c. *I lived some time without the law*; i. e. without the knowledge of the law. S. Paul, though he seems to speak of himself, yet represents the condition of any person that lived before the written law was given: *but when the commandment came*, after that the written law was given, and its precepts came to my knowledge, *then sin revived*, by giving me a perfect knowledge: and by transgressing those precepts, I became more guilty and without excuse.—*I died*; i. e. became guilty by transgression of the known law, and guilty of eternal death: *and the commandments, or precepts, which were unto life*, which were good in themselves, and designed to direct me what I was to do, and what I was to avoid, in order to an eternal life, *were found to be unto death to me*, but by my own fault; and *occasionally only*, from the *commandments* of the law and the knowledge of them, when with full knowledge I transgressed them. Thus I was *seduced* by sin, which with it brought death, though the law and the commandment (ver. 12) were in themselves *holy, and just, and good*. They could not but be good, as S. Chrys. says, their author being the true God, and not any evil principle or cause, that was the author of evils, as the impious Manicheans pretended. We might as well, says S. Chrys., find fault with the tree of life and the forbidden fruit in Paradise, which was not the cause, but only the occasion of our misery, when Adam eat of it. It cannot then be said, *that that which was good, (to wit, the law,) was made death to me, or the cause of my death*; but *sin* and my unresisted sinful inclinations, *that it might appear sin*, or that it might evidently appear how great an evil sin is, *by that which is good*, (i. e. by the transgression of the law which is good,) *wrought* and brought death to me, that by the *occasion* of the precepts given and known, *sin might become sinful above measure*. Wi.

VER. 13. *That it may appear sin, or that sin may appear*; viz. to be the monster it is, which is even capable to take occasion from that which is good to work death. Ch.

VER. 14. *I am carnal, sold under sin*, a slave subject to sinful inclinations, which are only properly sins when they are consented to by our free-will. There hath been a great dispute both among the ancient and later interpreters, whether S. Paul from this verse to the end of the chapter speak of a person remaining in sin, either under the law of nature or of the written law, (which was

to say, in my flesh, that which is good. For to will good, is present with me; but to accomplish that which is good, I find not.

19 For the good which I will, I do not: but the evil which I will not, that I do.

20 Now if I do that which I will not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I have a will to do good, evil is present with me.

22 For I am delighted with the law of God, ^caccording to the inward man:

23 But I see another law in my members, fighting against the law of my mind, and captivating me in the law of sin, that is in my members.

24 Unhappy man that I am: who shall deliver me from the body of this death?

25 The grace of God, by Jesus Christ our Lord. Therefore, I myself, with the mind, serve the law of God but, with the flesh, the law of sin.

CHAP. VIII.

There is no condemnation to them, who being justified by Christ, walk not according to the flesh, but according to the spirit. Their strong hope, and love of God.

THERE is, therefore, now no condemnation to them who are in Christ Jesus, who walk not according to the flesh.

^b 1 Tim. i. 8.—^c 1 Pet. iii. 4.

once the opinion of S. Aug.,) or whether he speak of a person regenerated by baptism, and in the state of grace in the new law, and even of himself when he was a faithful servant of God. This is the opinion of S. Aug. in many of his later writings against the Pelagians, for which he also cites S. Hilary, S. Greg. Naz., and S. Amb. It is also the opinion of S. Jerom, (Ep. ad Eustochium de Custod. Virg.,) of S. Greg. the Great, of Bede, and the more approved opinion, according to which the apostle here by sin does not understand that which is, properly speaking, a sin, or sinful, but only speaks of sin improperly such, that is, of a corrupt inclination, of a rebellion of nature corrupted by original sin, of a strife betwixt the spirit and the flesh, which remains for a trial in the most virtuous persons: of which see again S. Paul, Gal. v. 17. Menochius.

VER. 15. *For that which I work, I understand not*. To know or understand is often, in the style of the Scriptures, the same as to approve or love: so the sense here is, *I approve not what I do*, that is, what happens to me in my sensitive part, in my imagination, or in the members of my body, which indeed the just man rather suffers than does; and this is the sense, by what immediately follows, *the evil which I hate, that I do*, i. e. that I suffer, being against my will, and *I do that which I would not*. Wi.—*I do not that good which I will, &c.* The apostle here describes the disorderly motions of passion and concupiscence; which oftentimes in us get the start of reason, and by means of which even good men suffer in the inferior appetite what their will abhors: and are much hindered in the accomplishment of the desires of their spirit and mind. But these evil motions, (though they are called the *law of sin*, because they come from original sin, and violently tempt and incline to sin,) as long as the will does not consent to them, are not sins, because they are not voluntary. Ch.

VER. 17, 18. *Now, then, it is no more I that do it: . . . To will good is present with me*. The meaning of this passage is, that although now healed and renewed by grace, he could have a perfect desire of doing good; yet still on account of the evil of concupiscence dwelling in his flesh, he found not himself able to perform all the good he wished, because concupiscence was always urging him on to evil against his will. Estius.

VER. 22. *I am delighted with the law of God, according to the inward man*. As long as the inward man, or man's interior, is right, all is right.—I perceive another law in my members, fighting, and different from the law of my mind: this is true in any just man striving against and resisting temptations, but not of the sinner, whose mind also and will consent to them. A man can never lose God's favour and grace, unless his mind and interior consent.—We must avoid here two heretical errors; that of those late pretended reformers, who, denying man's free-will, hold the commandments of God impossible, even to a just man. See also the first heretical proposition of Jansenius. Next we must detest the late abominable error of those called *Quietists*, who blushed not to say, that a man might yield and abandon himself to the most shameful disorders of the flesh, pretending that it was not they themselves, but sin and the devil that caused these abominations in their flesh. S. Aug. foresaw this frivolous excuse: (1. 1. de Nup. et Concup. c. 28.) "That man (saith he) is in a grievous mistake, who, consenting to the concupiscence of the flesh, and to do what the flesh prompts him to, thinks he can still say, It is not I that do that," &c. Wi.

CHAP. VIII. VER. 1. Notwithstanding this law of sin opposing the law of the spirit, and endeavouring to captivate us to sin, we can, by the success of the

2 For the law of the Spirit of life, in Christ Jesus, hath delivered me from the law of sin, and of death.

3 ^aFor what the law could not do, in that it was weak, through the flesh: God sending his own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh,

4 That the justification of the law might be fulfilled in us, who walk not according to the flesh, but according to the spirit.

5 For they who are according to the flesh, relish the things that are of the flesh: but they who are according to the spirit, mind the things which are of the spirit.

6 For the wisdom of the flesh is death: but the wisdom of the spirit is life and peace.

7 Because the wisdom of the flesh is an enemy to God: for it is not subject to the law of God, neither can it be.

8 And they who are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ be in you, the body, indeed, is dead, because of sin, but the spirit liveth, because of justification.

11 ^bAnd if the Spirit of him, who raised up Jesus from the dead, dwell in you: he that raised up Jesus Christ from the dead, shall quicken also your mortal bodies, because of his Spirit dwelling in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live according to the flesh.

13 For if you live according to the flesh, you shall die: but if by the spirit you mortify the deeds of the flesh, you shall live.

14 For whosoever are led by the Spirit of God, they are the sons of God.

15 ^cFor you have not received the spirit of bondage

again in fear: but you have received the spirit of ^d adoption of sons, whereby we cry: Abba, (Father.)

16 For the Spirit himself giveth testimony to our spirit, that we are the sons of God.

17 And if sons, heirs also: heirs indeed of God, and joint-heirs with Christ: yet so if we suffer with him, that we may be also glorified with him.

18 For I reckon, that the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.

19 For the expectation of the creature waiteth for the revelation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him, that made it subject in hope:

21 Because the creature also itself shall be delivered from the servitude of corruption, into the liberty of the glory of the children of God.

22 For we know that every creature groaneth, and is in labour even till now.

23 And not only it, but ourselves also, who have the first-fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption of the sons of God, the redemption of our body.

24 For we are saved by hope. But hope that is seen, is not hope: For what a man seeth, why doth he hope for?

25 But if we hope for that which we see not: we wait for it with patience.

26 Likewise the Spirit also helpeth our infirmity: for we know not what we should pray for as we ought: but the Spirit himself asketh for us with unspeakable groanings.

27 And he that searcheth the hearts, knoweth what the

^a Acts xv. 10; Heb. ix. 15.—^b Acts iii. 15. and iv. 18, and v. 30,

and xiii. 38; Supra iv. 24; 1 Cor. vi. 14—^c 2 Tim. i. 7.—^d Gal. iv. 5.

grace of Jesus Christ, preserve ourselves from sin and damnation, by resisting sin, and attaching ourselves strongly to Jesus Christ by faith and charity. Calmet.

VER. 2. *The law of the Spirit of life, in Christ Jesus.* That is, the new law, by which is given the Holy Ghost, or the Spirit of life, *hath delivered me from the law of sin and of death*; that is, from the slavery of sin, that causeth death: though some think that the law of Moses may be here called the law of death, and of sin, because occasionally it brought death upon such as transgressed the known law. Wi.

VER. 5, &c. *For they who are according to the flesh.* They who are subject to the flesh, by having their affections fixed on the things of the flesh, that is, carnal men, whilst they are such, cannot please God: for this prudence of the flesh makes them the enemies of God. Estius.—*If Christ, or the Spirit of Christ, which he also (ver. 9) calls the Spirit of God, as being one and the same, dwell in you, and direct you, the body indeed is dead because of sin*; that is, is mortal, and liable to death, the consequence of Adam's sin; but *the spirit and the soul liveth by the life of grace, by reason of justification*; that is, because she hath been justified, and sanctified by the merits of Christ. And *the Spirit of God, who raised Jesus to life, will also raise all who remain sanctified by the grace of Christ to a happy resurrection.* Wi.

VER. 14, &c. *They are the sons of God,* by this new grace of adoption, by which also they call God, *Abba*; that is to say, *Father*. Wi.—*Abba* is a Syriac word, which signifies my father. This is properly the word of free and noble children; for amongst the Hebrews, the children of slaves were not allowed to call their fathers *Abba*, nor their mothers *Imma*. This kind of expression was very rarely used under the old law. The Hebrews called the Almighty their Lord, their God, their Salvation, their King, their Protector, their Glory, &c., but seldom their Father; scarcely ever, except in the case of Solomon, who was a particular figure of the Messiah, the true Son of God. On this account God said to him, "He shall call me Father, and God; and I will be to him a Father, and will treat him as my first-born." But it is the property of the Christian to call the Almighty his Father with confidence indeed, yet tempered with a filial awe; remembering at the same time that he is his Judge. Calmet.—S. Chrys.* takes notice, that God was also called the *Father* of the Israelites, and they his *children*, in the Old Testament, when God rather governed his people by fear of punishments, and promises of temporal blessings, but not in that particular manner as in the new law. Wi.—*The Spirit himself, &c.* By the inward motions of Divine love, and the peace of conscience, which the children of God experience, they

have a kind of testimony of God's favour; by which they are much strengthened in their hope of their justification and salvation: but yet not so as to pretend to an absolute assurance, which is not usually granted in this mortal life; during which we are taught to *work out our salvation with fear and trembling*. Phil. ii. 12. And *that he who thinketh himself to stand, must take heed lest he fall.* 1 Cor. x. 12. See also Rom. xi. 20—22. Ch.

VER. 19. *The expectation† of the creature.* He speaks of the corporeal creation, made for the use and service of man; and, by occasion of his sin, made subject to vanity, that is, to a perpetual instability, tending to corruption and other defects; so that, by a figure of speech, it is here said to groan and be in labour, and to long for its deliverance, which is then to come, when sin shall reign no more; and God shall raise the bodies, and unite them to their souls, never more to separate, and to be in everlasting happiness in heaven. Ch.—*Waiteth for the revelation of the sons of God.* That is, for the time after this life, when it shall be made manifest that they are the sons of God, and heirs of the kingdom of his glory. Several interpreters understand all creatures whatsoever, even irrational and inanimate creatures of this world, which are represented as if they had a knowledge and sense of a more happy condition, of a new unchangeable state of perfection, which they are to receive at the end of the world. See 2 Pet. i. 13; Apoc. xxi. 1.—Others, by the *creature*, or creatures, understand men only, and Christians, who groan under miseries and temptations in this mortal life, amidst the *vanities* of this world, under the *slavery of corruption*; who having already (ver. 23) received *the first-fruits of the spirit*‡, the grace of God in baptism, have been made the *children of God*, and now, with *expectation* and great *earnestness*, wait and long for a more perfect *adoption* of the sons of God for the *redemption of their bodies*, when the bodies, as well as the souls of the elect, shall rise to an immortal life, and a complete happiness in heaven. Wi.

VER. 24, &c. *For we are saved by hope,* as it is the will of God we should be, waiting and hoping with *patience* for the things which we have *not seen, which neither the eye hath seen, nor the ear hath heard.* &c. 1 Cor. ii. 9.—And *the Spirit also helpeth our infirmity . . . asketh for us with unspeakable groanings.*§ If we understand this according to the common exposition of the Divine Spirit of the Holy Ghost, the sense is, says S. Aug., that the Holy Ghost *maketh us ask*: but we may understand the Spirit of God and his grace, *diffused in our souls*, and in particular that gift of the Holy Ghost, called the *spirit of prayer*, given to the new Christians, which taught them what to ask, and how to pray. See S. Chrys. Wi.

Spirit desireth: because he asketh for the saints according to God.

28 And we know that to them that love God, all things work together unto good, to such as according to his purpose are called to be saints.

29 For whom he foreknew, he also predestinated to be made conformable to the image of his Son: that he might be the first-born amongst many brethren.

30 And whom he predestinated, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God be for us, who is against us?

32 * He that spared not even his own Son, but delivered him up for us all: how hath he not also, with him, given us all things?

33 Who shall lay any thing to the charge of the elect of God? God who justifieth.

34 Who is he that shall condemn? Christ Jesus who died, yea, who rose also again, who is at the right hand of God, who also maketh intercession for us.

35 Who then shall separate us from the love of Christ? shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword?

36 (As it is written: ^b For thy sake we are put to death, all the day long: we are accounted as sheep for the slaughter.)

* Gen. xxii. 12.—^b Psal. xliii. 23.

VER. 28. To them that love God all things work together unto good. All trials, temptations, afflictions, must be taken as coming from the hand of God, who ordains, or permits them for the greater good of his elect.—For the good of those, who, according to his purpose, are called the saints. Lit. according to purpose; but it seems certain, that to translate his purpose, is only to give the literal sense, if we compare this place with other texts, both in the Greek and Latin, where the same words signify according to God's good will, or his eternal decree, and not according to the purpose, or will of men, as some expound it. Wi.

VER. 29. For whom he foreknew, he also predestinated to be made conformable to the image of his Son, in suffering with Christ, in following his doctrine, in imitating his life. This foreknowledge of God, according to S. Augustin, is not merely a foreseeing of what men will do by the assistances and graces of God's ordinary providence, much less a foreseeing of what they will do by their own natural strength, as the Pelagian heretics pretended: but is a foreknowledge including an act of the Divine will, and of his love towards his elect servants; God therefore hath foreseen and predestinated, or decreed, that these elect, by the help of his special graces, and by the co-operation of their free-will, should be conformable to the image of his Son, that so his Son, even as man, might be the first-born, the chief, and the head of all that shall be saved. Wi.—God hath pre-ordained that all his elect should be conformable to the image of his Son. We must not here offer to dive into the secrets of God's eternal election: only firmly believe that all our good, in time, and eternity, flows originally from God's free goodness, and all our evil from man's free-will. Ch.

VER. 32. He that spared not, &c. This is another argument for us to hope in the goodness of God, who hath so loved the world, that he hath delivered, and given his true and only Son for us all, to redeem all and every one, and has by his death obtained helps and graces by which we may all be saved. Wi.

VER. 35, &c. Who then, or what shall separate us from the love of Christ? Neither devils, nor men, nor any thing in nature, unless it be by our own fault, and unless we wilfully and sinfully leave God.—I am sure. In the Greek, I am fully persuaded,** that nothing can separate us, &c. Wi.

VER. 39. So powerful and efficacious, so certain and unchangeable is the love of God, which conducts us to the kingdom of bliss, that no creature can separate us from it, either by making us cease to love him, or by frustrating our love of its effect, viz. life everlasting. Estius.

* V. 15. Abba (Pater). S. Chrys. hom. 14, p. 115, οὐδε εὐχόμενος οὕτως, &c.

† V. 19. Expectatio creature, ἡ γὰρ ἀποκατάδοκία. S. Chrys. hom. 14, p. 119, ἀποκατάδοκία γὰρ ἡ σφόδρα προσδοκία ἐστίν, intenta et sollicita expectatio. See Mr. Legh, Crit. Sac.

‡ V. 23. Redemptionem corporis, i. e. a complete happiness, says S. Chrys., p. 119, τοῦτέστι τὴν ἀνηρησμένην δόξαν.

§ V. 26. Postulat pro nobis, i. e. says S. Aug., interpellare nos facit . . . nobisque interpellandi et gemendi inspirat affectum.

|| V. 28. Secundum propositum vocati sunt sancti, τοῖς κατὰ πρόθεσιν. See Rom. i. 11; Eph. iii. 11, where in the Latin is secundum prædeterminationem, and 2 Tim.

37 But in all these things we overcome, because of him that hath loved us.

38 For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might,

39 Nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.

CHAP. IX.

The apostle's concern for the Jews. God's election is free, and not confined to their nation.

I SPEAK the truth in Christ, I lie not; my conscience bearing me witness in the Holy Ghost:

2 That I have great sadness, and continual sorrow in my heart.

3 * For I wished myself to be an anathema from Christ, for my brethren, who are my kinsmen according to the flesh,

4 Who are Israelites, to whom belongeth the adoption of children, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises:

5 Whose are the fathers, and of whom is Christ according to the flesh, who is over all things, God blessed for ever. Amen.

6 Not as though the word of God hath failed. For all are not Israelites that are of Israel:

* Acts ix. 2; 1 Cor. xv. 9.—^d Gen. xxi. 12.

i. 9, non secundum opera nostra, sed secundum propositum suum, et gratiam, where he speaks of God, σώσαντος ἡμᾶς . . . κατὰ ἰδίαν πρόθεσιν.

¶ V. 29. S. Aug. de Dono Persev. c. 18, prædestinatione Deus ea præscivit, quæ fuerat ipse factururus. And again, c. 14, Prædestinatio est præscientia et præparatio beneficiorum, quibus certissimè liberantur quicumque liberantur. See Bellar. and Petau, as to S. Aug.'s opinion. But I never in these short notes touch upon any thing that regards the opinions in Catholic schools; my design being no more than a literal exposition of the text.

** V. 38. Certus sum, πέπεισμαι, persuasus sum. No one has an absolute certainty that he shall be saved.

CHAP. IX. VER. 3. I wished myself to be an anathema from Christ.

The word *anathema*, according to its derivation, signifies a thing separated or laid apart for some particular use. Hence it was put to signify things given and consecrated to God, which therefore used to be presented and hung up in temples. 2. The word also was applied to signify things whose destruction was resolved upon, that is, men or things separated for destruction, as sometimes, men deputed to be sacrificed to the gods, to appease their anger. This signification was according to the Hebrew word *cherem*, and the Syriac word *horma*, as Numb. xxi. 3. He called the name of that place *Horma*, that is, *anathema*; because it was to be entirely destroyed. See 1 Mac. v. From hence *anathema* was also used for a curse, and to *anathematize*, to curse. See Acts xxiii. 14. This wish of S. Paul is generally expounded as proceeding from the great love and charity he had, when he was an apostle, for the conversion and salvation of his brethren, the Jews, who mostly remained obstinate and incredulous: and some will have it to be no more than an hyperbolical expression of his great love and affection for them.—The apostle's concern and love for his countrymen, the Jews, was so great, that he was willing even to suffer an *anathema*, or curse, for their sake; or any evil that could come upon him, without his offending God. Ch.

VER. 4, 5. To whom belongeth the adoption of children. Lit. whose is the adoption. He mentions the favours which God had done to his people, the Jews. Of whose race, i. e. of the family of David, Jesus Christ, as man, was born.—Who is over all things, God † blessed for ever. Amen. Though the apostles did not often, in express words, call Jesus Christ the God, lest the heathens, when they were not sufficiently instructed, should imagine that there were many gods (as divers of the fathers take notice,) yet here, and in several places, they clearly delivered the Divinity of our Saviour, Christ. The Socinians might here observe that the apostle calls him the God blessed for ever, and with the Greek article Wi.

VER. 6, 7. Not as though the word of God hath failed in his promises made to Abraham and the patriarchs. The Jews pretended that the promises were made to them only, and to those that were of their race, and that the Gentiles were not to partake of them. S. Paul shows them their mistake, by telling them who are to be esteemed the true children of Abraham, and of the patriarchs according to the promises which God made, and who are not. Wi.—All are not Israelites, &c. Not all, who are the carnal seed of Israel, are true Israelites in God's account: who, as by his free grace he heretofore preferred Isaac before

7 Neither are all they, who are the seed of Abraham, children: ^abut in Isaac shall thy seed be called:

8 That is to say, not they who are the children of the flesh, are the children of God: but they ^bthat are the children of the promise, are counted for the seed.

9 For this is the word of the promise: ^cAccording to this time will I come: and Sara shall have a son.

10 And not only she: ^dbut when Rebecca also had conceived at once, by Isaac, our father.

11 For when the *children* were not yet born, nor had done any good or evil, (that the purpose of God according to election might stand,)

12 Not of works, but of him that called, it was said to her:

13 ^eThe elder shall serve the younger, as it is written: Jacob I have loved, but Esau I have hated.

14 What shall we say then? Is there injustice with God? God forbid.

15 For he saith to Moses: ^fI will have mercy on whom I will have mercy: and I will show mercy to whom I will show mercy.

16 So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the Scripture saith to Pharaoh: ^gTo this pur-

pose have I raised thee up, that I may show my power in thee: and that my name may be declared throughout all the earth.

18 Therefore he hath mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt say, therefore, to me: Why doth he ^hthen find fault? For who resisteth his will?

20 O man, who art thou that repliest against God? ⁱShall the thing formed say to him that formed it: Why hast thou made me thus?

21 Or hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another unto dishonour?

22 And if God, willing to show his wrath, and to make his power known, endured with much patience vessels of wrath, fitted to destruction,

23 That he might show the riches of his glory upon the vessels of mercy, which he hath prepared unto glory.

24 *Even* us, whom also he hath called, not of the Jews only, but also of the Gentiles,

25 As he saith in Osee: ^jI will call them my people, that were not my people: and her beloved, that was not beloved: and her, that had not obtained mercy, one that hath obtained mercy.

^a Gen. xxi. 12.—^b Gal. iv. 28.—^c Gen. xviii. 10.—^d Gen. xxv. 24.—^e Gen. xxv. 23; Mal. i. 2.

^f Exod. xxxiii. 19.—^g Exod. ix. 16.—^h Wisd. xv. 7; Isa. xlv. 9; Jer. xviii. 6.—ⁱ Osee ii. 24; 1 Pet. ii. 10.

Ismael, and Jacob before Esau, so he could, and did by the like free grace, election, and mercy, raise up spiritual children by faith to Abraham and Israel, from among the Gentiles, and prefer them before the carnal Jews. Ch.

VER. 9. To prove that the children of Abraham are the children of promise, he adduces the passage of Scripture: "I will come in a year's time, and Sara shall have a son." Gen. xviii. This promised child was Isaac, the true son of the promise of God, and of the faith of Abraham; and not the son of the flesh, for Ismael was this as well as Isaac; but he was granted to the prayers of Abraham, a child of the grace and mercy of God. All the faithful, therefore, of whatever race or nation they may be, are in this sense the children of Abraham, by being gratuitously chosen by God, and by the fidelity in which they are imitators of Abraham. Calmet.

VER. 10, &c. *Not yet born.* By this example of these twins, and the preference of the younger to the elder, the drift of the apostle is, to show that God, in his election, mercy, and grace, is not tied to any particular nation, as the Jews imagined, nor to any prerogative of birth, or any foregoing merits. For as, antecedently to his grace, he sees no merits in any, but finds all involved in sin, in the common mass of condemnation; and all children of wrath; there is no one whom he might not justly leave in that mass; so that whomsoever he delivers from it, he delivers in his mercy; and whomsoever he leaves in it, he leaves in his justice. As when, of two equally criminal, the king is pleased out of pure mercy to pardon one, whilst he suffers justice to take place in the execution of the other. Ch.—*Nor had done any good or evil.* God was pleased to prefer and promise his blessings to the younger of them, Jacob, declaring, *that the elder shall serve the younger*; that is, that the seed of the elder should be subject to that of the younger, as it happened afterwards to the Idumeans. And the prophet, Malachi, said of them, *I have loved Jacob, but hated Esau, and turned his mountains into a desert, &c.*—*That the purpose of God, his will, and his decree,* (see the foregoing chap. ver. 28,) *might stand according to election*; might be, not according to any works they had done, or that he foresaw they would do, but merely according to his mercy. And though the preference which God gave to Jacob was literally true, as to temporal benefits; yet S. Aug. observes, in divers places, that Jacob was a figure of the elect or predestinate, and Esau of the reprobate: and that as Jacob and his posterity was more favoured, purely by the mercy of God, without any merits on their side; so are God's elect, whom he has called, and to whom, according to his eternal purpose, he decreed to give eternal glory, and special graces to bring them thither. Wi.

VER. 14. *What shall we say, then? Is there injustice with God,* when he bestows special favours and benefits on some, and not on others? He answers, *by no means.* And he justifies almighty God's conduct, ver. 22. In the mean time, it is certain that there is no injustice in not giving what another has no right to: and besides, all men, having sinned, deserved punishment. If, then, he shows mercy to some, it is an effect of his goodness and liberality only, which they do not deserve. If he leaves others in their sins, they are only punished according to their deserts. Wi.

VER. 17. *For the Scripture saith to Pharaoh, &c.* S. Paul had shown that there was no injustice in God, by his giving special graces to the elect: now he shows that God cannot be accounted unjust for leaving the reprobate in their sins, or for punishing them as they deserve; for this purpose he brings the example of Pharaoh, who remained hardened against all the admonitions and chastisements of him and his kingdom. Wi.

VER. 18. *And whom he will he hardeneth.* That is, permits to be hardened

by their own malice, as it is divers times said in Exod. that Pharaoh hardened his heart. God, says S. Aug., is said to harden men's hearts, not by causing their malice, but by not giving them the free gift of his grace, by which they become hardened by their own perverse will. Wi.—Not by being the cause, or author of his sin, but by withholding his grace, and so leaving him in his sin, in punishment of his past demerits. Ch.

VER. 19, &c. *Thou wilt say, therefore, to me, &c.* The apostle makes objection, that if God call some, and harden, or even permit others to be hardened, and no one resisteth, or can hinder his absolute will, why should God complain that men are not converted? S. Paul first puts such rash and profane men in mind, that it is unreasonable and impertinent for creatures to murmur and dispute against God, their Creator, when they do not comprehend the ways of his providence.—*O man, who art thou that repliest against God?* This might stop the mouths and quiet the minds of every man, when he cannot comprehend the mysteries of predestination, of God's foreknowledge, his decrees and graces, or the manner of reconciling them with human liberty. He may cry out with S. Paul again, (chap. xi. 33,) *O the riches of the wisdom, and of the knowledge of God! how incomprehensible are his judgments, and how unsearchable his ways!*—*Shall the thing formed, &c. Hath not the potter power, &c.* To teach men that they ought not to complain against God and his providence, when they cannot comprehend his works, he puts them in mind of their origin. Every one may say to God, with the prophet Isaias, (vi. 48,) *Lord, thou art our Father, and we are but clay; thou art our Maker who framed us, and we are all of us the work of thy hands.* Wi.—*The potter.* This similitude is used only to show that we are not to dispute with our Maker: nor to reason with him why he does not give as much grace to one as to another; for since the whole lump of our clay is vitiated by sin, it is owing to his goodness and mercy that he makes out of it so many vessels of honour; and it is no more than just that others, in punishment of their unrepented-of sins, should be given up to be vessels of dishonour. Ch.

VER. 22, 23. *And if God, &c.* He now gives the reason why God might, without any injustice, have mercy on some, and not on others; grant particular graces and favours to his elect, and not equally to all; because all mankind was become liable to damnation by original sin: the clay that all are made of, is a sinful clay; and, as S. Aug. says, was become a lump and mass of damnation. Every one had sinned in Adam. Wi.

VER. 24, &c. *Whom also he hath called, &c.* That is, he hath called some of the Jews, and many of the Gentiles, to be vessels of election, as he foretold by his prophet Osee, (ii. 24,) *I will call them my people, that were not my people, . . . and I will make them the children of the living God.* And as it was also foretold by the prophet Isaias, of all the numerous nation of the Jews, only a remnant shall be saved, by their obstinacy in not receiving, and refusing to believe in, their Messias. For finishing his word, and reducing it by his justice to a little, because the Lord will bring to pass his word reducing it to a small compass upon the earth. The sense and construction of this verse is equally obscure in the Greek and in the Latin text: the true sense seems to be, that finishing his word, or fulfilling his promises to Israel, those that are to be saved, will be reduced by his justice for their sins to a few; because, though he bring to pass his word, and his promises, the saved among the Israelites will be reduced to a small compass, in comparison of the great number of the Gentiles. This exposition agrees with the rest of the text, and with what follows, and was foretold by Isaias, (chap. i. 9,) that unless the God of sabaoth (of hosts) had, through his mercy, left them a seed, a small number, they would all in a manner have deserved

26 *And it shall be, in the place where it was said to them: You are not my people there they shall be called the children of the living God.

27 And Isaias crieth out concerning Israel: *If the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he shall finish his word, and cut it short in justice: because a short word shall the Lord make upon the earth.

29 And as Isaias foretold: *unless the Lord of sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha.

30 What then shall we say? That the Gentiles, who sought not after justice, have attained to justice: even the justice that is of faith.

31 But Israel, in pursuing the law of justice, is not come to the law of justice.

32 Why so? because they sought it not of faith, but as it were of works: for they stumbled at the stumbling-stone;

33 As it is written: *Behold I lay in Sion a stumbling-stone, and a rock of scandal: and whosoever believeth in him, shall not be confounded.

CHAP. X.

The end of the law is faith in Christ: which the Jews refusing to submit to, cannot be justified.

BRETHREN, the will of my heart, indeed, and my prayer to God, is for them unto salvation.

2 For I bear them witness, that they have a zeal of God, but not according to knowledge.

* Osee i. 10.—b Isa. x. 22.—c Isa. i. 9.—d Isa. viii. 14, and xxviii. 16; 1 Pet. ii. 7.—e Lev. xviii. 5; Ezech. xx. 11.

to be utterly destroyed, like Sodom and Gomorrha. Wi.—A remnant. That is, a small number only of the children of Israel shall be converted and saved. How perversely is this text quoted for the salvation of men of all religions, when it speaks only of the converts of the children of Israel! Ch.—S. Paul is here speaking of the reprobation of the Jews, and of the vocation of the Gentiles, and foretells that a remnant, or small number, of the children of Israel shall be converted, and saved. In the sense of S. Paul, we sincerely hope, and confidently trust, that a remnant of all will be saved through a timely conversion. But we nowhere read, in the Old, or New Scriptures, that a remnant of all will be saved, as if it were a matter of indifference to what society or connexion a Christian was joined. A.

VER. 30—32. What then shall we say? Or what shall we conclude from these testimonies of the Scripture, but this paradox, as S. Chrys. calls it, that they who sought for justice, or sanctification, found it not, and they who did not seek it, found it; that is, the Jews, who sought for this justice by the works of their law, which they magnified so much, have not attained to that law that could make them just; whereas the Gentiles, who had no such written law to confide in, have only sought to be justified by the faith and law of Christ, by which they have met with justice and sanctification? Wi.

VER. 33. Why then have not the Jews been justified? because they stumbled at the stumbling-stone: that is, the doctrine of Christ crucified has been a scandal to the Jews, at which being offended, they would not own him for their Messiah. Yet whosoever believeth in him, and follows his law and doctrine, shall not be confounded, but obtain justification and salvation. Wi.

* V. 3. Anathema esse a Christo, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. From ἀνάθεμα. See ἀνάθεμα, and ἀνάθημα, in Legh's Critic. Sac. See S. Chrys. hom. 16, p. 136, ed. Sav., where he says, that to expound S. Paul as if he wished to die for Christ's sake, is a childish exposition, not worthy of the great charity of S. Paul, that it deserves no confutation: οὐκ ἔστι ταῦτα, οὐκ ἔστι . . . οὐδὲ γὰρ ἐντιλέγειν πρὸς ταῦτα αἰῶνα. He thinks that S. Paul was willing to be separated, not from the love of Christ, (God forbid,) but from the glory of the kingdom of heaven; Pag. 135, ἀλλοτριωθῆναι οὐχὶ τῆς ἀγάπης αὐτοῦ, μὴ γένοιτο, ἀλλὰ τῆς ἰπολαύσεως ἐκείνης καὶ τῆς δόξης.

† V. 5. Qui est super omnes Deus benedictus in sæcula. Amen. ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς αἰῶνας, Ἀμήν.

‡ V. 18. Et quem vult indurat, &c. S. Aug. l. de Gra. et Lib. Arb. c. 23. Deus induravit cor Pharaonis, et ipse Pharaon per liberum arbitrium. Querimus meritum obdurationis et invenimus: merito namque peccati, universa massa damnata est: nec obdurat Deus impertiendo malitiam, sed non impertiendo misericordiam: . . . querimus autem meritum misericordiae, nec invenimus: quia

3 For they, not knowing the justice of God, and seeking to establish their own, have not submitted themselves to the justice of God.

4 For the end of the law is Christ, unto justice to every one that believeth.

5 For Moses wrote, that the justice which is of the law *the man that shall do it, shall live by it.

6 But the justice which is of faith, speaketh thus, *Say not in thy heart: Who shall ascend into heaven? that is, to bring Christ down:

7 Or who shall descend into the deep? that is, to bring up Christ again from the dead.

8 But what saith the Scripture? *The word is near thee, even in thy mouth, and in thy heart: this is the word of faith, which we preach:

9 That if thou confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him up from the dead, thou shalt be saved.

10 For, with the heart, we believe unto justice: but, with the mouth, confession is made unto salvation.

11 For the Scripture saith: *Whosoever believeth in him, shall not be confounded.

12 For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon him.

13 *For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him, in whom they have not believed? Or how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher?

† Deut. xxx. 12.—g Deut. xxx. 14.—h Isa. xxviii. 16.— Joel ii. 32; Acts ii. 21.

nullum est, ne gratia evacuetur, si non gratis donetur, sed meritis redditur. Ob duratio Dei est, nolle miserere, &c. Pharaon, says S. Chrys., was a vessel of anger but this was from himself; καὶ παρ' ἑαυτοῦ.

§ V. 20. O homo, tu quis es? &c. The apostle, says S. Chrys. (p. 141,) does not say, that this cannot be answered, but that such questions are impertinent, because we cannot understand what God does, &c., οὐ λέγει ὅτι ἀδύνατον τοιαῦτα λέγειν, &c.

|| V. 21. Annon potestatem habet figulus, &c.? S. Chrys. (p. 142) expressly takes notice, that we must not by this comparison pretend that man has not free-will, &c., ἐνταῦθα οὐ τὸ ἀντιθέσθαι ἀναρῶν, &c.

CHAP. X. VER. 1. Is for them. That is, for Israel, or the Israelites, named before. Wi.

VER. 2. According to knowledge, &c. The Jews ran with ardour in the path in the law, but saw not whither they were going; they followed the law, but did not know whither it conducted them. Calmet.

VER. 3. The justice of God. That is, the justice which God giveth us through Christ; as, on the other hand, the Jews' own justice is that which they pretended to by their own strength, or by the observance of the law, without faith in Christ. Ch.

VER. 5—7. Moses (Lev. xviii. 12) wrote, that the justice which is of the law . . . shall live by it. That is, shall have the recompence of a long temporal life, or even an everlasting life, by joining a faith in Christ their Redeemer, that was to come. But the justice which is of faith, speaketh thus, that is, Moses speaketh thus of it, (Deut. xxx.) say not in thy heart, Who shall ascend into heaven? &c., the apostle gives us the spiritual sense of the words by adding, to bring Christ down, &c. The sense is, that it is now fulfilled in the new law, when Christ is come from heaven by his incarnation, and is also again risen from the abyss by his resurrection.

VER. 9. Thou shalt be saved. To confess the Lord Jesus, and to call upon the name of the Lord, (ver. 13,) is not barely the professing a belief in the person of Christ: but moreover implies a belief of his whole doctrine, and an obedience to his law; without which the calling of him Lord will save no man. S. Matt. vii. 21. Ch.

VER. 14, &c. Or how shall they believe? &c. He shows the necessity of preachers, and that all true preachers must be sent, and have their mission from God.—Who hath believed our report? * Lit. our hearing? Some expound it thus: Who hath believed the things we have heard from God, and which we have preached? The common interpretation is, who hath believed what he hath heard from us? Wi.

15 And how can they preach, unless they be sent? as it is written: 'How beautiful are the feet of them that preach the gospel of peace, of them that bring glad tidings of good things!

16 But all do not obey the gospel. For Isaias saith: 'Lord, who hath believed our report?

17 Faith then cometh by hearing: and hearing by the word of Christ.

18 But I say: Have they not heard? 'Yes, verily, their sound went over all the earth, and their words unto the ends of the whole world.

19 But I say: Hath not Israel known? First Moses saith: 'I will provoke you to jealousy by that which is not a nation: by a foolish nation I will anger you.

20 But Isaias is bold, and saith: 'I was found by them that did not seek me: I appeared openly to them that asked not after me.

21 But to Israel he saith: 'All the day long have I spread forth my hands to a people, that believeth not, and contradicteth me.

CHAP. XI.

God hath not cast off Israel. The Gentiles must not be proud; but stand in faith, and fear.

I SAY then: Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people, which he foreknew. Know you not what the Scripture saith of Elias; how he calleth on God against Israel?

3 'Lord, they have slain thy prophets, and have dug down thy altars: and I am left alone, and they seek my life.

* Isa. lii. 7; Nahum i. 15.—b Isa. liii. 1; John xii. 38.—c Psal. xviii. 5.—d Deut. xxxii. 21.
• Isa. lxxv. 1.—f Isa. lxxv. 2.—g 3 Kings xix. 10.—h 3 Kings xix. 18.

VER. 15. *Unless they be sent.* Here is an evident proof against all new teachers, who have all usurped to themselves the ministry, without any lawful mission, derived by succession from the apostles, to whom Christ said, (John xx. 21,) *As my Father hath sent me, I also send you.* Ch.—The Almighty sends people to preach two different ways. The one is extraordinary, by internal inspiration, as was that of the Baptist, and all the other prophets; in which case, however, extraordinary proofs must be given that they are sent by God; and the other is ordinary, which is derived from Christ, and from the apostles and their successors, whom he has appointed to be his vicegerents on earth. Estius.

VER. 18. *But I say: Have they not heard?* He puts an objection, and by his answer shows the Jews are inexcusable in not believing, since the gospel has been preached all the world over, and in places where the Jews were, as it was foretold: and also because the Gentiles every where have believed; which even excites you Jews to jealousy against them, as Moses foretold (Deut. xxxii. 21); that is, when you now see, that the Gentiles, whom you despised so much, by believing in Christ, have received the gifts of the Holy Ghost, of working miracles, of speaking tongues, of prophecy, &c. Wi.

* V. 16. *Quis credidit auditui nostro? τῷ ἀκοῇ ἡμῶν.*

CHAP. XI. VER. 1, &c. S. Paul in this chapter endeavours to comfort the Jews, though the greatest part of them were rejected for their blindness; and to admonish the converted Gentiles, not to boast for being called and converted, but to persevere with humility, and the fear of God.—*God hath not cast away his people.* That is, not all of them, nor hath he cast off those whom he foreknew, and decreed to save.—*The Scripture saith of Elias.* He brings the example of Elias living among the ten tribes of Israel, when all the people were forbidden to go and adore in the temple of Jerusalem, when the altars of the true God were destroyed, and almost all in these tribes were fallen into idolatry, and worshipped Baal: he complains as if he were left alone in the worship of the true God. But the Divine answer showed him his mistake. *I have reserved to myself seven thousand men, &c.* Some take notice, that seven is divers times put for a great number, as three and a half for a small number: however, besides these seven thousand, all in the kingdom of Juda remained firm in the worship of the true God. In like manner, a remnant is now saved by the election of grace, by God's free and liberal gift of his Divine grace. Wi.—This is very ill alleged by some against the perpetual visibility of the Church of Christ: the more, because however the number of the faithful might be abridged by the persecution of Jezebel in the kingdom of the ten tribes, the Church was at the same time in a

4 But what saith the divine answer to him? 'I have reserved to myself seven thousand men, who have not bowed their knees to Baal.

5 Even so then at this present time also, there is a remnant saved, according to the election of grace.

6 And if by grace, it is not now by works: otherwise grace is no more grace.

7 What then? that which Israel sought, he hath not obtained: but the election hath obtained it, and the rest have been blinded:

8 As it is written: 'God hath given them the spirit of insensibility: eyes, that they should not see, and ears, that they should not hear, until this present day.

9 And David saith: 'Let their table be made a snare, and a trap, and a stumbling-block, and a recompense to them.

10 Let their eyes be darkened, that they may not see: and bow down their back always.

11 I say then, have they so stumbled, that they should fall? God forbid. But by their offence, salvation is come to the Gentiles, that they may be emulous of them.

12 Now if the offence of them be the riches of the world, and the diminishing of them, the riches of the Gentiles: how much more the fulness of them?

13 For I say to you, Gentiles: 'As long, indeed, as I am the apostle of the Gentiles, I will honour my ministry,

14 If by any means I may provoke to emulation those who are my flesh, and may save some of them.

15 For if the loss of them be the reconciliation of the world: what shall the receiving of them be, but life from the dead?

¹ Isa. vi. 9, and x. 29; Matt. xiii. 14; John xii. 40; Acts xxviii. 26.—² Psal. lxxviii. 23.
³ Acts ix. 2, and 15; Gal. ii. 7.

most flourishing condition (under Asa and Josaphat) in the kingdom of Juda Ch.

VER. 6. *It is not now by works: otherwise grace is no more grace.* If salvation were to come by works, done by nature, without faith and grace, salvation would not be a grace or favour, but a debt; but such dead works are indeed of no value in the sight of God towards salvation. It is not the same with regard to works done with and by God's grace; for to such works as these he has promised eternal salvation. Ch.

VER. 8. *God hath given them, &c.* Not by his working or acting in them; but by his permission, and by withdrawing his grace in punishment of their obstinacy Ch.—Permitted them (says S. Chrys.) to fall into the spirit of insensibility. Lit the spirit of * compunction. Compunction is not here taken, as in some spiritual writers, for a great sorrow for sins. In the Latin Vulg. (Isa. vi. 9) it is called the spirit of slumber, as in the Prot. translation. We cannot have a better judge of the sense of the word than S. Chrys., who tells us that it signifies a habit of the soul, firmly fixed in evil, and an insensible disposition: as, saith he, persons under a pious compunction are not to be removed from their good resolutions; so the wicked, under a hardened compunction, are nailed, as it were, to vice. Wi.—Although by bending their back is literally understood the yoke of servitude and captivity, with which the Jews were oppressed at the destruction of Jerusalem, yet it seems more conformable to the apostle's meaning, when considered in a spiritual sense, and then it will signify the insensibility of the Jews, as to heavenly things, and their anxious solicitude for the things of the earth. This their varicious and carnal disposition was so manifest, that the poet said of them—

O curvæ in terram animæ et cœlestium inanes.—Estius.

VER. 11—15. *Have they so stumbled, that they should fall? God forbid.* The nation of the Jews is not absolutely and without remedy cast off for ever; but in part only (many thousands of them having been at first converted) and for a time; which fall of theirs God has been pleased to turn to the good of the Gentiles. Ch.—*How much more the fulness of them?* As if he should say, if the obstinacy of so many Jews seem to be an occasion, upon which God, whose mercy calls whom he pleaseth, hath bestowed the riches of his graces on other nations, and while the glory of the Jews, the elect people of God, has been diminished, the Gentiles have been made happy: how much more glorious will be the fulness of them! that is, according to the common interpretation, will be the re-establishment and conversion of the Jews hereafter, before the end of the world! See 8; Chrys. *ὁμ.* c. 10. p. 164; S. Hilar. in Ps. lxxiii.; S. Jer. in c. 3; Osee; Habac. iii.; S. Aug. l. 20. de Civ. Dei. c. 29. Wi.

16 For if the first-fruit be holy, so is the mass also : and if the root be holy, so are the branches.

17 And if some of the branches be broken, and thou being a wild olive-tree, art ingrafted in them, and art made partaker of the root and of the fatness of the olive-tree,

18 Boast not against the branches. But if thou boast : thou bearest not the root, but the root thee.

19 Thou wilt say then : the branches were broken off that I might be grafted in.

20 Well : because of unbelief they were broken off. But thou standest by faith : be not high-minded, but fear.

21 For if God hath not spared the natural branches : fear lest he also spare not thee.

22 See, therefore, the goodness, and the severity of God : towards them, indeed, that are fallen, the severity : but towards thee, the goodness of God, if thou continue in goodness, otherwise thou also shalt be cut off.

23 And they also, if they abide not still in unbelief, shall be ingrafted : for God is able to ingraft them again.

24 For if thou wert cut out of the wild olive-tree, which is natural to thee, and, contrary to nature, wert ingrafted into the good olive-tree : how much more shall they, that are the natural branches, be grafted into their own olive-tree ?

25 For I would not have you ignorant, brethren, of this mystery, ^a(lest you should be wise in your own conceits,) that blindness in part has happened in Israel, until the fulness of the Gentiles should come in,

26 And so all Israel should be saved, as it is written : ^bThere shall come out of Sion he that shall deliver, and shall turn away impiety from Jacob.

27 And this is to them my covenant : when I shall take away their sins.

^a Prov. iii. 7 ; Isa. v. 21.—^b Isa. lix. 20.—^c Wisd. ix. 13 ; Isa. xl. 13 ; 1 Cor. ii. 16.

VER. 16, &c. *If the first-fruit (see the Greek word) be holy, so also is the mass ; so also the rest, the product that follows.* He alludes to the offering made by the law of the first-fruit, which was to acknowledge that all good things were from God, and to bring a blessing upon the rest.—*If the root be holy, so are the branches.* By the root, says S. Chrys., he understands Abraham, and the patriarchs, from whom all the Jewish nation proceeded, as branches from that root : and these branches are to be esteemed holy, not only because of the root they proceeded from, but also because they worshipped the true God. And if some, or a great part of these branches, have been broken, they may, as it is said, (ver. 23,) be ingrafted again. And you, Gentiles, ought to remember, that you were of yourselves a wild olive-tree : and it is only by the merciful call of God that you have the happiness to be ingrafted upon the same root of the patriarchs ; and so, by imitating the faith of Abraham, are become his spiritual children, and heirs of the promises, and by that means have been made partakers of the root, and of the sap, and fatness of the sweet olive-tree. Remember that you bear not the root, nor were you the root that was holy ; but the root beareth you ; and that being branches of a wild olive, you ought naturally still to bear bad fruit, though ingrafted on the root of a sweet olive. It is only by the mercies of God, if you bring forth good fruit. Do not then be high-minded, nor boast, but fear, and endeavour to continue in goodness ; lest God also spare not you, but cut you off, as unprofitable branches. And let me tell you, as to the Jews, if they abide not still in unbelief, God is able to ingraft them again into their own olive-tree ; and it seems more easy, that they, who are naturally branches of the sweet olive-tree, should bring forth good fruit, when they shall be ingrafted in their own olive-tree, being of the race of Abraham, to whom the promises were made. Wi.—We see here, that he who standeth by faith, may fall from it ; and therefore must live in fear, and not in the vain presumption and security of modern sectaries. Ch.—The Gentiles are here admonished not to be proud, nor to glory against the Jews ; out to take occasion rather from their fall to fear and to be humble, lest they be cast off. Not that the whole Church of Christ can ever fall from him ; having been secured by so many Divine promises in holy writ ; but that each one in particular may fall : and therefore all in general are to be admonished to beware of that, which may happen to any one in particular. Ch.

VER. 28. *According to the gospel, indeed, they are enemies for your sake.* That is, enemies both to you, because they see the gospel preached and received by you, and enemies to God, because he has rejected them at present for their wilful blindness : yet according to election, God having once made them his elect, and because of their forefathers, the patriarchs, they are most dear for the sake of

28 According to the gospel, indeed, they are enemies for your sake : but according to election, they are most dear for the sake of the fathers.

29 For the gifts and the calling of God are without repentance.

30 For as you also in times past did not believe God, but now have obtained mercy, through their unbelief ;

31 So these also now have not believed for your mercy, that they also may obtain mercy.

32 For God hath concluded all in unbelief, that he may have mercy on all.

33 O the depth of the riches, of the wisdom, and of the knowledge of God ! How incomprehensible are his judgments, and how unsearchable his ways !

34 For who hath known the mind of the Lord ? Or who hath been his counsellor ?

35 Or who hath first given to him, and recompense shall be made him ?

36 For of him, and by him, and in him, are all things : to him be glory for ever. Amen.

CHAP. XII.

Lessons of Christian virtues.

I BESEECH you, therefore, brethren, by the mercy of God, ^athat you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service.

2 And be not conformed to this world : but be reformed in the newness of your mind : ^bthat you may prove what is the good, and the acceptable, and the perfect will of God.

3 For I say, through the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety : ^cand according as God hath divided to every one the measure of faith.

^a Phil. iv. 18.—^b Eph. v. 17 ; 1 Thess. iv. 3.—^c 1 Cor. xii. 11 ; Eph. iv. 7.

the fathers : for the gifts and the calling of God are without repentance, inasmuch as God is unchangeable, and his promises, made absolutely, cannot fail. Wi.

VER. 30, &c. *As you also in times past did not believe God, but now have obtained mercy through their unbelief, which was an occasion of God's sending his preachers to you : but the cause of your salvation is God's mercy.—That they also may obtain mercy.* That is, God has permitted their incredulity, that being a greater object of pity, he may show greater mercy in converting them by the free gift of his grace.—*For God hath concluded + all, that is, has permitted, at different times, both Gentiles and Jews, to fall into a state of unbelief, that the salvation of all may be known to come, not from themselves, but as an effect of his mercy and grace. Wi.—He hath found all nations, both Jews and Gentiles, in unbelief and sin ; not by his causing, but by the abuse of their own free-will ; so that their calling and election are purely owing to his mercy. Ch.*

VER. 33—36. *O the depth, &c.—How incomprehensible are his judgments, &c.—Who hath first given to him, and recompence shall be made him ? That is, no one, by any merit on his part, can first deserve God's favours and mercy, by which he prevents us.—For of him, from God, or from Jesus Christ, as God, and by him, who made, preserves, and governs all things, and in him, with our continual dependence : for in him we live, we move, and we are. In the Greek it is, unto him, + to signify he is also our last end. See the notes, John i. Wi.*

* V. 8. Spiritum compunctionis ; πνεῦμα κατανύξεως. In the Latin Vulgate, Isa. xxix. 10, the same Greek words are translated, spiritum soporis ; the spirit of slumber. See Mr. Legh, Crit. Sacr. on the word κατανύσσω. S. Chrys. ὁμ. ιθ. p. 163, κατανύξιν, ἐνταῦθα τὴν περὶ τὸ χεῖρον ἔξιν τῆς ψυχῆς, &c. See Corn. a Lap. S. Chrys. in the same place ; κατανυγῆναι γὰρ οὐδὲν ἑτερόν ἐστι τὸ ἐμπαγῆναι, καὶ προσηλωσθαι.

+ V. 32. Conclusit omnia, Greek, πάντας.

‡ V. 36. Et in ipso, καὶ εἰς αὐτόν.

CHAP. XII. VER. 1. With this chapter S. Paul begins his second part, in which he gives us most excellent lessons of morality, after which every Christian should aim to form his life, and thus resemble Jesus Christ and his saints. A.—*That you present your bodies a living sacrifice.—Your reasonable service, or worship, from you ; nothing being more reasonable, than for men to serve God with their souls and bodies, &c. Wi.*

VER. 3. *To be wise unto sobriety.* Not pretending to be more wise, or more knowing than you are.—*As God hath divided to every one the measure of faith*

4 For as in one body we have many members, but all the members have not the same office :

5 So we, being many, are one body in Christ, and each one, members one of another.

6 And having gifts different, according to the grace that is given us, whether prophecy, according to the proportion of faith,

7 Or ministry, in ministering : or he that teacheth, in teaching,

8 He that exhorteth in exhorting, he that giveth with simplicity, he that ruleth with solicitude, he that sheweth mercy with cheerfulness.

9 Love without dissimulation. * Hating that which is evil, adhering to that which is good :

10 ^b Loving one another with brotherly love ; in honour preventing one another :

11 In solicitude not slothful : in spirit fervent : serving the Lord :

12 Rejoicing in hope : patient in tribulation ; instant in prayer :

13 Communicating to the necessities of the saints : pursuing hospitality.

14 Bless them that persecute you. bless, and curse not.

15 Rejoice with them that rejoice, weep with them that weep :

16 Being of one mind one to another : not high-minded, but condescending to the humble. Be not wise in your own conceits :

17 Render to no man evil for evil : ^a provide things good, not only in the sight of God, but also in the sight of all men.

18 ^c If it be possible, as much as is in you, have peace with all men.

19 ^d Revenge not yourselves, my dearly beloved : but but give place to wrath, for it is written : ^e Revenge is mine, I will repay, saith the Lord.

20 ^f But if thy enemy be hungry, give him to eat : if he thirst, give him drink : for, doing this, thou shalt heap coals of fire on his head.

21 ^g Be not overcome by evil, but overcome evil by good

^a Amos i. 15.—^b Eph. iv. 3 ; 1 Pet. ii. 17.—^c Heb. xiii. 2 ; 1 Pet. iv. 9.—^d 2 Cor. viii. 21.—^e Heb. xii. 14.—^f Eccl. xxviii. 1, and 2, 3.—^g Matt. v. 39.—^h Deut. xxxii. 35 ; Heb. x. 30.

The sense by what follows is, that every one make the best use, for the glory of God, and the good of his neighbour, of the gifts and graces which he hath received together with the faith of Christ ; i. e. of prophecy, or the gift of interpreting past prophecies, or of foretelling things to come, of exhorting, of ministering as to those functions which belong to the ministers of the gospel, &c. Wi.

VER. 13. Communicating [†] to the necessities of the saints. Making them partakers of what you have, by relieving them. Wi.

VER. 16. Condescending to the humble, in the spirit of charity and sweetness. See Luke ii. 48. Wi.

VER. 18. If it be possible, . . . have peace with all. That is, if it can be without prejudice to truth or justice, &c. And even when others wrong you, seek not to evenge yourselves, but leave your cause to God. Do good offices even to those that do evil to you. Wi.

VER. 20. Thou shalt heap coals of fire on his head. S. Jer. and S. Aug., by coals of fire, understand kindness and benefits, which shall touch the heart, and inflame the affections even of thy enemies, which shall make them sorry for what they have done, and become thy friends. Wi.

* V. 1. Rationabile obsequium, λογικὴν λατρείαν.

† V. 13. Communicantes ; κοινωνοῦντες. Κοινωνεῖν is often used by S. Paul for making others sharers by giving to them.

CHAP. XIII. VER. 1. Let every soul, or every one, be subject, &c.* The Jews were apt to think themselves not subject to temporal princes, as to taxes, &c., and

CHAP. XIII.

Lessons of obedience to superiors, and mutual charity.

LET ^k every soul be subject to higher powers : for there is no power but from God : and those that are, are ordained of God.

2 Therefore he that resisteth the power, resisteth the ordinance of God, and they that resist, purchase to themselves damnation.

3 For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good : and thou shalt have praise from the same.

4 For he is the minister of God to thee for good. But if thou do that which is evil, fear : for he beareth not the sword in vain. For he is the minister of God : and avenger to execute wrath upon him that doth evil.

5 Wherefore be subject of necessity, not only for wrath, but also for conscience sake.

6 For therefore also you pay tribute : for they are the ministers of God, serving unto this purpose.

7 ^l Render, therefore, to all their dues : tribute, to whom tribute is due : custom, to whom custom : fear, to whom fear : honour, to whom honour.

8 Owe no man any thing, but that you love one another : for he that loveth his neighbour, hath fulfilled the law.

9 ^m For thou shalt not commit adultery : Thou shalt not kill : Thou shalt not steal : Thou shalt not bear false witness : Thou shalt not covet : and if there be any other commandment, it is comprised in this word : ⁿ Thou shalt love thy neighbour as thyself.

10 The love of the neighbour worketh no evil. Love, therefore, is the fulfilling of the law.

11 And that knowing the time : that it is now the hour for us to rise from sleep : for now our salvation is nearer than when we believed.

12 The night is passed, and the day is at hand. Let us, therefore, cast off the works of darkness, and put on the armour of light.

13 Let us walk honestly as in the day : ^o not in rioting

^l Prov. xxv. 21.—^k Wisd. vi. 4 ; 1 Pet. ii. 13.—^m Matt. xxi. 21.—ⁿ Exod. xx. 14 ; Deut. v. 10.—^o Lev. xix. 18 ; Matt. xxii. 39 ; Mark xii. 31 ; Gal. v. 14 ; James ii. 8.—^p Luke xxi. 34.

lest Christians should misconstrue their Christian liberty, he here teacheth them that every one (even priests and bishops, says S. Chrys.) must be subject and obedient to princes, even to heathens, as they were at that time, as to laws that regard the policy of the civil government, honouring them, obeying them, and their laws, as it is the will of God, because the power they act by is from God. So that to resist them, is to resist God. And every Christian must obey them even for conscience sake. Wi.

VER. 8, 9. But that you love one another. This is a debt, says S. Chrys., which we are always to be paying, and yet always remains, and is to be paid again.—He that loveth his neighbour, hath fulfilled the law. Nay, he that loves his neighbour, as he ought, loves him for God's sake, and so complies with the other great precept of loving God ; and upon these two precepts (as Christ himself taught us Matt. xxii. 40) depend the whole law, and the prophets. Wi.

VER. 10. Love of the neighbour worketh no evil.† This, by the Latin, is the true construction ; and not, love worketh no evil to the neighbour, as it might be translated from the Greek. Wi.

VER. 11. Now our salvation is nearer than when we believed. Some will have the sense to be, that our salvation is now nearer, when the gospel is preached, and Christ offers us his graces, than when we believed the Messiah was to come. Others expound it, that the more of our life is spent, we come nearer to the judgment of God, and to the salvation promised in heaven. Wi.

VER. 12. The night is passed. That is, the night of sin and infidelity, in which you lived, before you began to serve Christ. Wi.

VER. 13. Let us walk honestly as in the day. As men are accustomed to do in

and drunkenness, not in chambering and impurities, not in contention and envy :

14 * But put ye on the Lord Jesus Christ, and make not provision for the flesh in its concupiscences.

CHAP. XIV.

The strong must bear with the weak. Cautions against judging ; and giving scandal.

NOW him, that is weak in faith, take unto you ; not in disputes about thoughts

2 For one believeth that he may eat all things : but he that is weak, let him eat herbs.

3 Let not him that eateth, despise him that eateth not ; and he that eateth not, let him not judge him that eateth : For God hath taken him to him.

4 † Who art thou that judgest another man's servant ? To his own master he standeth, or falleth : and he shall stand : for God is able to make him stand.

5 For one judgeth between day and day : and another judgeth every day : let every man abound in his own sense.

6 He that regardeth the day, regardeth it unto the Lord : and he that eateth, eateth to the Lord : for he giveth thanks to God. And he that eateth not, to the Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himself : and no man dieth to himself.

8 For whether we live, we live to the Lord : or whether we die, we die to the Lord. Therefore, whether we live, or whether we die, we are the Lord's.

9 For to this end Christ died, and rose again : that he might be Lord both of the dead and of the living.

10 But why dost thou judge thy brother ? or why dost thou despise thy brother ? † For we shall all stand before the judgment-seat of Christ.

* Gal. v. 16 ; 1 Pet. ii. 11.—† James iv. 13.—‡ 2 Cor. v. 10.

the light, without being afraid that their works come to light.—Not in rioting and drunkenness, not in chambering,; not in beds and impurities, not in immodest disorders. Wi.

VER. 14. *But put ye on the Lord Jesus Christ.* To put on, is a metaphor used in the Scripture ; as when it is said, *put on the new man*, &c. And make not provision for the flesh in its concupiscences. That is, do not take care, nor pamper and indulge your appetite in eating and drinking, so as to increase your disorderly inclinations, but keep them in due subjection. Wi.

* V. 1. Non est potestas, ἐξουσία, nisi a Deo. S. Chrys. ὁμ. κγ. p. 189, οὐκ εἶπεν οὐ γὰρ ἔστιν ἀρχὴν εἰ μὴ ὑπὸ τοῦ Θεοῦ, ἀλλὰ περὶ τοῦ πράγματος διαλέγεται λέγων, οὐ γὰρ ἔστιν ἐξουσία.

† V. 10. Dilectio proximi malum non operatur, i. e. dilectio non operatur malum proximi vel proximo, ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται.

‡ V. 13. Nor in cubilibus, μὴ κοίταις, which may signify beds, chambers, or immodest actions.

CHAP. XIV. VER. 1. *Not in disputes about thoughts.** That is, without blaming or condemning the thoughts and reasoning (as it appears by the Greek) of those new converts, who had been Jews, and who were still of this opinion, that they ought to abstain from meats forbidden by the Jewish law, and observe the Jewish festival days. You must charitably bear with the weakness of such converts. Wi.

VER. 2. *Eat all things.* Viz. without observing the distinction between clean and unclean meats, prescribed by the law of Moses ; which was now no longer obligatory. Some weak Christians, converted from among the Jews, as we here gather from the apostle, made a scruple of eating such meats as were deemed unclean by the law ; such as swine's flesh, &c., which the stronger sort of Christians did eat without scruple. Now the apostle, to reconcile them together, exhorts the former not to judge or condemn the latter, using their Christian liberty ; and the latter to take care not to despise, or scandalize their weaker brethren, either by bringing them to eat what in their conscience they think they should not, or by giving them such offence as to endanger the driving them thereby from the Christian religion. Ch.

VER. 3, 4. *God hath taken him to him,* that eats of any meats ; he accounts him his servant, and will reward him as such.—*God is able to make him stand,* and will justify him before his tribunal. Wi.

VER. 5. *Between day, &c.* Still observing the sabbaths and festivals of the

11 For it is written : † As I live, saith the Lord, every knee shall bow to me : and every tongue shall confess to God.

12 So then every one of us shall render account for himself to God.

13 Let us not, therefore, judge one another any more : but judge this rather, that you put not a stumbling-block or a scandal in your brother's way.

14 I know, and am confident, in the Lord Jesus, that nothing is unclean of itself, but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if, because of thy meat, thy brother be grieved thou walkest not now according to charity. † Destroy not him with thy meat, for whom Christ died.

16 Let not then our good be evil spoken of.

17 For the kingdom of God is not meat and drink but justice, and peace, and joy in the Holy Ghost.

18 For he, that in this serveth Christ, pleaseth God, and is approved of men.

19 Therefore let us follow after the things that are of peace : and keep the things that are of edification one to wards another.

20 Destroy not the work of God for meat. † All things indeed are clean : but it is evil for that man who eateth with giving offence.

21 † It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak.

22 Hast thou faith ? Have it to thyself before God. Happy is he that condemneth not himself in that which he alloweth.

23 But he, that discerneth, if he eat, is condemned because not of faith. For all that is not of faith, is sin.

† Isa. xlv. 24 ; Phil. ii. 10.—‡ 1 Cor. viii. 11.—§ Tit. i. 15.—¶ 1 Cor. viii. 13.

law. Ch.—And another judgeth every day. That is, thinks every day to be taken away, that was to be kept, merely because ordered under the Jewish law. And now since both they who keep days, or do not keep them ; and they who eat, or who abstain, do these things with a regard to God, and according to their conscience, let no one judge, or condemn the one party, nor the other : in these things, let every man abound in his own sense. It is without grounds that some would pretend from hence, that Christians cannot be bound to fast, or abstain from flesh on certain days. The apostle speaks only of the distinction of meats called clean and unclean, and of fasts or feasts particular to the law of Moses. It does not follow from hence, that the Catholic Church hath not power to command days of fasting, and abstaining, for self-denial or humiliation. Wi.

VER. 11. The apostle here gives a remarkable proof of the Divinity of our Saviour. He could not possibly be more express. He had said in the preceding verse, that all men should appear before the tribunal of Christ ; to prove this assertion, he adduces this testimony of the prophet Isaiah, "As I live, saith the Lord, every knee shall bow before me, and every tongue shall confess to God," Isa. xlv. Thus shall all acknowledge the power, the Divinity, and sovereign dominion of Christ, by bending the knee ; and by confessing to him, shall acknowledge him for the master and judge of all mankind. Calmet.

VER. 15. S. Paul repeats this, in almost the same words, in 1 Cor. viii., and plainly gives us to understand that Christ died for the salvation of all men, by supposing a Christian brother, for whom Christ had died, in danger of perishing by the scandal given by another. This supposition could never have been made, if the death of Christ was only offered up for the elect : but we here learn from S. Paul, that they, for whom Christ shed his blood and suffered the death of the cross, may perish eternally ; and therefore all, even the greatest reprobates, may be saved, if they effectually desire it, by virtue of the death of our Divine Redeemer.

VER. 20. *Destroy not the work of God for meat.* That is, do not hinder your brother's salvation, for whom, whoever he be, Christ died, who may be so offended at the liberty which you take, as to quit the Christian religion ; or you may make him sin against God, by eating, by your example, against his weak conscience. Wi.

VER. 22. *Hast thou faith ?* † He doth not here mean, saith S. Chrys., a faith to believe Divine truths. But, art thou by faith persuaded in mind and conscience that to eat meats formerly forbidden, is now lawful, have it within thyself, remain in this faith and conscience, but make it not appear, when it is prejudicial to thy weak brother.

VER. 23. *He that discerneth,* or who judgeth that he ought to abstain from

CHAP. XV.

He exhorts them to be all of one mind. and promises to come and see them.

NOW we that are stronger, ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of you please his neighbour for *his* good, unto edification.

3 For Christ did not please himself, but as it is written: ^aThe reproaches of them that reproached thee, fell upon me.

4 For what things soever were written, were written for our instruction: that, through patience, and the comfort of the Scriptures, we might have hope.

5 Now the God of patience, and of comfort, ^bgrant you to be of one mind one towards another, according to Jesus Christ:

6 That with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ.

7 Wherefore receive one another: as Christ also hath received you to the honour of God.

8 For I say that Christ Jesus was minister of the circumcision for the truth of God, to confirm the promises made to the fathers.

9 But that the Gentiles are to glorify God for his mercy, as it is written: ^cTherefore will I confess to thee, O Lord, among the Gentiles, and will sing to thy name.

10 And again he saith: Rejoice, ye Gentiles, with his people.

11 And again: ^dPraise the Lord, all ye Gentiles: and magnify him, all ye people.

12 And again Isaias saith: ^eThere shall be a root of Jesse: and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope.

13 Now the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

14 And I myself also, my brethren, am assured of you, that you also are full of love, replenished with all knowledge, so that you are able to admonish one another.

15 But I have written to you, brethren, more boldly

^a Psal. lxxviii. 10.—^b 1 Cor. i. 10.—^c 2 Kings xxii. 50; Psal. xvii. 5.

such meats, if he eat, is self-condemned, because he acts not according to his faith. For whatever a man doth, and is not according to what he believeth he may do, or whatever is against a man's conscience, is sinful in him. Wi.—Discerneth. That is, distinguisheth between meats, and eateth against his conscience, what he deems unclean.—Of faith. By faith is here understood judgment and conscience: to act against which is always a sin. Ch.

* V. 1. Non in disceptationibus cogitationum, μη εις διακρίσεις διαλογισμών. Non in condemnationem rationum vel cogitationum.

† V. 22. Tu fidem habes? upon which S. Chrys. ὁμ. κς. p. 209, οὐ τὴν περὶ δογμάτων (πίστιν) ἀλλὰ τὴν περὶ τῆς προκειμένης ὑποθέσεως.

CHAP. XV. VER. 1, &c. We that are stronger, &c. The apostle goes on with his exhortation not to scandalize, or offend such as are weak, and not well instructed in faith. Wi.

VER. 7. Receive one another, in the spirit of charity, peace, patience, as Christ also hath received you, and bore with your infirmities. Wi.

VER. 8. Christ Jesus was minister of the circumcision. He calls our Saviour the minister of circumcision, that is, of the Jews, because he appeared amongst them, dwelt amongst them, and himself preached amongst them. This was a privilege which the Gentiles did not enjoy, having never seen nor heard Jesus Christ, since he confined his preaching to the strayed sheep of the house of Israel; and this, to accomplish the promises made to their fathers. Calmet.

VER. 15, &c. I have written to you, brethren, more boldly, &c. S. Chrys. admires with what mildness he addresses himself to them, yet puts them in mind, that he is the minister, and the apostle of the Gentiles, in which he may have reason to glory, or boast.—Sanctifying the gospel of God, preaching it in a holy

in some sort, as putting you in mind: because of the grace which is given me from God,

16 That I should be the minister of Christ Jesus among the Gentiles; sanctifying the gospel of God, that the oblation of the Gentiles may be made acceptable, and sanctified in the Holy Ghost.

17 I have, therefore, glory in Christ Jesus towards God.

18 For I dare not speak of any of those things which Christ worketh not by me, for the obedience of the Gentiles, by word and by deeds,

19 By the virtue of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, round about as far as to Illyricum, I have fully preached the gospel of Christ.

20 And I have so preached this gospel, not where Christ was named, lest I should build upon another man's foundation; but as it is written:

21 ^fThey to whom he was not spoken of, shall see, and they that have not heard, shall understand.

22 For which cause also I was hindered very much from coming to you, and have been kept away till now.

23 But now having no more place in these countries, and having a great desire these many years past to come to you,

24 When I shall begin to take my journey into Spain, I hope that as I pass, I shall see you, and be brought on my way thither by you, if first, in part, I shall have enjoyed you.

25 But now I shall go to Jerusalem, to minister to the saints.

26 For it hath pleased them of Macedonia, and Achaia, to make some contribution for the poor saints who are in Jerusalem.

27 For it hath pleased them: and they are their debtors. ^gFor if the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them.

28 When, therefore, I shall have accomplished this, and consigned to them this fruit, I will come by you into Spain.

^d Psal. cxvi. 1.—^e Isa. xi. 10.—^f Isa. lii. 15.—^g 1 Cor. ix. 11.

manner, that the Gentiles may be sanctified by it. Wi.—To be the minister of Jesus Christ among the nations, exercising in their regard the rite of sacrifice, as we read in the Greek, λειτουργοῦντα.—For I dare not, I shall forbear to speak of any thing but my labours; I need not mention the power of miracles and wonders, which the Holy Ghost hath done by me in many places, from Jerusalem to Illyricum, in places where Christ had not been preached by others. And now having no more place, nor occasion to preach in these countries, when I begin my journey to Spain, &c., by which, it appears, he designed, at least to go into Spain. Wi.

VER. 24. It is a matter of dispute, whether S. Paul ever executed this his design of visiting Spain. The proofs of the Spaniards, who consider it as certain, are by no means unanswerable. There remain no certain monuments of this journey of his. The proof taken from the words of S. Clement, who lived at Rome in the time of S. Paul, is not certain, since he only says, that S. Paul came to the very extremities of the west. It is a subject on which commentators appear pretty equally divided. Calmet.

VER. 25—28. But I shall go to Jerusalem, &c. By this S. Paul is thought to have written this Epistle from Corinth, when he was about to set forward for Jerusalem, with the charities collected in Achaia and Macedonia, for the poor Christians in Judea. This he calls to minister to the poor saints, or to be serviceable to them. And to exhort others to the like charitable contributions, he says, (ver. 27,) they are their debtors; that the converted Gentiles are debtors to the converts, who have been Jews, as having been made partakers of the promises, particularly made to the people of the Jews, and sharers of those spiritual blessings, which Christ promised to the Jews, but were also conferred upon the Gentiles. He looks upon it, therefore, reasonable, that they relieve the Jews in their temporal wants. The apostle says, he goes to consign to them this fruit, to deliver to them these contributions. Wi.

29 And I know, that when I come to you, I shall come in the abundance of the blessing of the gospel of Christ.

30 I beseech you, therefore, brethren, through our Lord Jesus Christ, and by the charity of the Holy Ghost, that you assist me in your prayers for me to God.

31 That I may be delivered from the unbelievers that are in Judea, and that the oblation of my service may be acceptable in Jerusalem to the saints ;

32 That I may come to you with joy, by the will of God, and may be refreshed with you.

33 Now the God of peace be with you all. Amen.

CHAP. XVI.

He concludes with salutations, bidding them beware of all that should oppose the doctrine they had learnt.

AND I commend to you Phœbe, our sister, who is in the ministry of the church that is in Cenchrea :

2 That you receive her in the Lord, as becometh saints : and that you assist her in whatsoever business she shall have need of you. For she also hath assisted many, and myself also.

3 Salute * Prisca, and Aquila, my helpers in Christ Jesus,

4 (Who have for my life exposed their own necks : to whom not I only give thanks, but also all the churches of the Gentiles,)

5 And the church which is in their house. Salute Epænetus, my beloved, who is the first-fruits of Asia, in Christ.

6 Salute Mary, who hath laboured much among you.

7 Salute Andronicus, and Junias, my kinsmen and fellow captives : who are renowned among the apostles, who also were in Christ before me.

8 Salute Ampliatus, most beloved to me in the Lord.

9 Salute Urbanus, our helper in Christ Jesus, and Stachys, my beloved.

10 Salute Apelles, approved in Christ.

11 Salute them that are of Aristobulus's household. Salute Herodion, my kinsman. Salute them that are of Narcissus's household, who are in the Lord.

12 Salute Tryphæna, and Tryphosa, who labour in

* Acts xviii. 2, and 26.

the Lord. Salute Persis, the dearly beloved, who hath much laboured in the Lord.

13 Salute Rufus, chosen in the Lord, and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympias : and all the saints who are with them.

16 Salute one another with a holy kiss. All the churches of Christ salute you.

17 Now I beseech you, brethren, to mark them who cause dissensions and offences, contrary to the doctrine which you have learned, and avoid them.

18 For they that are such, serve not Christ, our Lord, but their own belly : and by pleasing speeches, and good words, seduce the hearts of the innocent.

19 For your obedience is published in every place. I rejoice, therefore, in you. But I would have you to be wise in good, and simple in evil.

20 And may the God of peace crush satan speedily under your feet. The grace of our Lord Jesus Christ be with you.

21 ^b Timothy, my fellow labourer, saluteth you, and Lucius, and Jason, and Sosipater, my kinsmen.

22 I, Tertius, who wrote this epistle, salute you in the Lord.

23 Caius, my host, and the whole church, saluteth you. Erastus, the treasurer of the city, saluteth you, and Quartus, a brother.

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery kept secret from eternity,

26 (Which now is made manifest by the Scriptures of the prophets, according to the commandment of the eternal God, for the obedience of faith,) known among all nations,

27 To God, the only wise, through Jesus Christ, to whom be honour and glory for ever and ever. Amen.

^b Acts xvi. 1.

CHAP. XVI. VER. 1. *I commend, &c.* He concludes with a number of salutations, to show his affection for them.—*Phæbe*, who is in the ministry, or employed in the ministry, as women, called *diaconissæ*, used to be, privately instructing catechumens, assisting particularly at the baptizing of women, distributing charities, &c. Wi.

VER. 4. It is not exactly known to what the apostle here refers. Orig. thinks that they delivered the apostle from the snares of the Jews. Others, that they exposed themselves for him in the sedition raised at Corinth, or in that at Ephesus, when he was in such danger, on account of the outcry of the silversmiths. The obligations of the Churches of the Gentiles towards them must be understood of the hospitality, which these faithful servants of Christ exercised to all. Calmet.—*Τὸν ταυτῶν τράχηλον ὑπέθηκαν*, a proverbial expression, as in Latin, *præbere cervicem, caput obicere periculis*, to support any thing, or person, that is in a sinking way, or in great danger.

VER. 5. This means the assembly of Christians, who probably resorted to the house of Prisca and Aquila, as to a place of retreat, and there held their religious assemblies. Or it may mean their family only, which was as regular and holy

as an assembly of saints. The apostle, in another place, salutes the Church in the house of Nympha, and writing to Philemon, salutes the Church in his house. 1 Cor. xvi. 19.

VER. 16. Thus the primitive Christians expressed their concord and benevolence, as also their perfect equality. For it was customary with the Persians, and all oriental nations, to salute only their equals thus ; though, to their inferiors, they presented their hand to be kissed. S. Clem. Prædog. and Polus.

VER. 17. The apostle does not here say that these men caused scandals contrary to the Scripture, but contrary to the doctrine delivered to them : this therefore, is an argument in favour of tradition. Estius.

VER. 22. This Tertius was the amanuensis or secretary of S. Paul, and wrote this Epistle as S. Paul dictated. It is not on that account less Divinely inspired than the rest. Estius.

VER. 25—27. *Now to him that is able, &c.* These three last verses, in the Greek copies, were found at the end of the 14th chapter, where we find them pounded by S. Chrysostom Wi.

THE
FIRST EPISTLE OF S. PAUL, THE APOSTLE
TO THE
CORINTHIANS.

CORINTH was the capital of Achaia, a very rich and populous city, where S. Paul had preached a year and a half, and converted a great many. See Acts xviii. 10. Now having received a letter from them, (chap. vii. 1,) and being informed of divers disputes and divisions among them, (chap. i. 11,) he wrote this letter to them, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought him their letter, chap. xvi. 17. It was written about the year 56, not from Philippi, as it is commonly marked at the end of the Greek copies, but rather from Ephesus. The subject and main design of this Epistle, was to take away the divisions among them about the talents and merits of those who had baptized and preached to them, and to settle divers matters of ecclesiastical discipline. Wi.—S. Paul having planted the faith in Corinth, where he had preached a year and a half, and converted a great many, went to Ephesus. After being there three years, he wrote this First Epistle to the Corinthians, and sent it by the same persons, Stephanas, Fortunatus, and Achaicus, who had brought their letter to him. It was written about twenty-four years after our Lord's ascension, and contains several matters appertaining to faith and morals, and also to ecclesiastical discipline. Ch.

CHAPTER I.

He reproveth their dissensions about their teachers: the world was to be saved by preaching of the cross, and not by human wisdom or eloquence.

PAUL, called to be an apostle of Jesus Christ, by the will of God, and Sosthenes, a brother,

2 To the church of God that is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that invoke the name of our Lord Jesus Christ, in every place of theirs and ours.

3 Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

4 I give thanks to my God always for you, for the grace of God, that is given you in Christ Jesus:

5 That in all things you are made rich in him, in every word, and in all knowledge:

6 As the testimony of Christ was confirmed in you:

7 So that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ.

8 Who also will confirm you unto the end without crime, in the day of the coming of our Lord Jesus Christ.

9 * God is faithful: by whom you are called unto the fellowship of his Son, Jesus Christ, our Lord.

10 Now I beseech you, brethren, by the name of our

Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you: but that you be perfect in the same mind, and in the same judgment.

11 For it hath been signified unto me, my brethren, of you, by those who are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith: I indeed am of Paul: and I am ^b of Apollo: and I of Cephas: and I of Christ.

13 Is Christ divided? Was Paul crucified for you? or were you baptized in the name of Paul?

14 I give God thanks, that I baptized none of you, ^cbut Crispus and Caius:

15 Lest any should say that you were baptized in my name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: ^dnot with wisdom of speech, lest the cross of Christ should be made void.

18 For the word of the cross, to them indeed that perish, is foolishness; but to them who are saved, that is, to us, ^eit is the power of God.

19 For it is written: ^fI will destroy the wisdom of

^a 1 Thess. v. 24.—^b Acts xviii. 24.—^c Acts xviii. 8.—^d 2 Pet. i. 16;

^{Infra}, ii. 1, and 4, 13.—^e Rom. i. 16.—^f Isa. xxix. 14.

CHAP. I VER. 1. Paul, called to be an apostle. S. Paul had preached to the Corinthians, and had remained a long time with them, to instruct and confirm them in the faith. During his absence the faithful of Corinth were divided into several parties, on occasion of some new teachers, who had come amongst them. Calmet.—It was to heal the wounds caused by these divisions that the present Epistle was written. S. Thom. A.—And Sosthenes. There are various conjectures made concerning the person S. Paul here mentions. The common opinion is, that he was a great sufferer for the faith at Corinth, and S. Paul here mentions him as a man worthy their imitation. Calmet.

VER. 4. That is given you in, or by, Christ Jesus.* Where we may take notice, with S. Cyr., for the understanding of other places, that in is many times put for by or through. Wi.

VER. 5. Rich in him, in every word. Which, according to the style of the Scriptures, may signify in every thing. Wi.

VER. 6. As the testimony of Christ, what Christ testified and taught, was confirmed in you, that is, your faith in Christ hath been confirmed by those graces and gifts which you have received from the Holy Ghost at your baptism, and when by imposition of hands you were confirmed by me, or some other bishop. Wi.

VER. 10, &c. That there be no schisms . . . contentions, &c. To hinder these was the chief design of this letter; one saying, I am of Paul, &c., each party bragging of their master, by whom they had been baptized, and made Christians. I am of Apollo, the eloquent preacher; and I of Cephas, the head of the apostles, and of the whole Church; whilst others, the only party not to be blamed, contented themselves with saying, and I am of Christ.

VER. 11, 12. Chloe was a Christian woman of Corinth. Apollo is the person mentioned, Acts xviii. 24, &c. Cephas is S. Peter, so called in the Syrian tongue. V.

VER. 14. I give God thanks, that I baptized none of you, but, &c. It is strange that Quakers should from hence pretend, that S. Paul condemned baptism, when he only tells them he is glad they were baptized by some other, rather than by him, lest they should say, they were baptized in his name, or think that baptism had a greater virtue when given by a minister of greater sanctity; whereas it is Christ only, who is the chief minister, who gives grace in baptism, and in other sacraments. This makes him say, Was Paul crucified for you? &c. He tells them the occasion why he baptized few, because he was sent chiefly to preach, and to be their apostle, whereas other inferior ministers were employed in baptizing. Wi.

VER. 17, &c. Not to baptize. That is, the first and principal intent in my vocation to the apostleship, was to preach the gospel before the Gentiles, and kings, and the children of Israel. Acts ix. 15. To baptize is common to all, but to preach is peculiarly the function of an apostle. Est. Menoc. Grot.

VER. 18. For the word of the cross. That is, the preaching that the Son of God, both God and man, died nailed to an infamous cross, is folly, is looked upon as ridiculous and incredible, by all obstinate unbelievers that perish: but it is received, as the work of God, and an effect of his Divine power, by such as are saved. Wi.

VER. 19, 20. I will destroy the wisdom of the wise. *I will confound the false and mistaken wisdom of the great and wise philosophers, of the learned doctors or scribes, of the curious searchers of the secrets of nature.—Hath not God made foolish the wisdom of this world, by the means he hath made use of to convert

the wise: and the prudence of the prudent I will reject.

20 * Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?

21 For seeing that in the wisdom of God the world by wisdom knew not God: it pleased God by the foolishness of preaching to save them that believe.

22 For now the Jews require signs, and the Greeks seek after wisdom:

23 But we preach Christ crucified, to the Jews a stumbling-block, and to the Gentiles, foolishness:

24 But to them that are called, both Jews, and Greeks, Christ the power of God, and the wisdom of God.

25 For that which *appeareth* foolish of God, is wiser than men: and that which *appeareth* weakness of God, is stronger than men.

26 For see your vocation, brethren, that not many are wise according to the flesh, not many mighty, not many noble:

27 But the foolish things of the world hath God chosen, that he may confound the wise: and the weak things of the world hath God chosen, that he may confound the strong:

28 And the mean things of the world, and the things that are contemptible, hath God chosen, and the things that are not, that he might destroy the things that are:

29 That no flesh should glory in his sight.

30 But from him you are in Christ Jesus, who is made to us wisdom, from God, and justice, and sanctification, and redemption.

31 That, as it is written, *He that glorieth, may glory in the Lord.

* Isa. xxxiii. 18.—b Jer. xxv. 5.—c Jer. ix. 23, and 24; 2 Cor. x. 17.

and save the world, particularly by sending his only Son to die upon a cross? the preaching of which seems a folly, &c. Only they who are called, believe Christ, though crucified, to be the power and the wisdom of God. Wi.

VER. 21. For seeing that in the wisdom of God, &c. That is, by the works of the Divine wisdom, by the visible creatures of this world, and the effects of his providence, the world had not wisdom, or was not wise enough, to know, and worship God, as they might, and ought to have done: it pleased God to show his power, by the foolishness of preaching, by sending illiterate men to preach a God crucified, which to human wisdom seems a folly, and to save men by this belief. Wi.

VER. 25. Foolish. This is to say, what appears foolish to the world in the ways of God, is indeed most wise: and what appears weak, is indeed above all the strength and comprehension of man. Ch.

VER. 26—28. Vocation here used for the called, as Rom. iii. 30, circumcision for the circumcised, (ibid. xi. 7,) election for the elected. V.—Consider your manner of being called; not many, hitherto, of those who have believed, or of those who have preached the gospel, are wise according to the flesh, or as to worldly wisdom; and in the esteem of men, not many mighty, not many noble. God hath chosen such as are looked upon as illiterate, without power, without riches, without human wisdom, to confound the great and wise men: He hath chosen the things that are not, that is, says S. Chrys., men reputed as nothing, of no consideration, to confound, to destroy, to make subject to him and to the gospel, men, who had the greatest worldly advantages, that no flesh, no men how great, wise, rich, or powerful soever, might glory in his sight, or attribute their call and their salvation to their own merits. Wi.—And the mean things. In the beginning of Christianity, it was frequently objected to the Christians, that they had none but men of the basest extraction. The emperor Julian likewise made the Catholics the same reproach. Grot.—But this objection was not founded; for we find many persons of consideration mentioned in the Scriptures, who had embraced Christianity. Witness, ver. 1 of this chap., Sosthenes, the head of the synagogue at Corinth, and some in the very palace of Caesar.

VER. 29. Glory in his sight. God wished it to be known, that the establishment of his Church was not the work of human wisdom or power, but of the omnipotent power of his Divinity. Calmet.

* V. 4 In Christo Jesu, ἐν Χριστῷ Ἰησοῦ S. Chrys. ὁμ. β. ὅρα πῶς πολλακοῦ οἱ ἐν, ἀντὶ τοῦ δι' αὐτὸν, ἰστίν.

CHAP. II. VER. 3. In weakness, and in fear, and in much trembling. We

CHAP. II.

His preaching was not in loftiness of words: but in spirit and power. And the wisdom he taught was not to be understood by the worldly wise, or sensual man, but only by the spiritual man.

AND I, brethren, when I came to you, came not in a loftiness of speech or of wisdom: declaring to you the testimony of Christ.

2 For I judged not myself to know any thing among you, but Jesus Christ, and him crucified.

3 *And I was with you in weakness, and in fear, and in much trembling:

4 And my speech, and my preaching was not in the persuasive words of human wisdom, but in the showing of the spirit and power:

5 That your faith might not stand on the wisdom of men, but on the power of God.

6 Howbeit, we speak wisdom among the perfect: yet not the wisdom of this world, neither of the princes of this world, who are destroyed:

7 But we speak the wisdom of God in a mystery, which is hidden, which God predestinated before the world, unto our glory,

8 Which none of the princes of this world knew: for if they had known it, they would never have crucified the Lord of glory.

9 But as it is written, *The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him:

10 But to us God hath revealed them by his Spirit. For the Spirit searcheth all things, even the profound things of God.

11 For what man knoweth the things of a man but the spirit of a man that is in him? So the thing

* Supra, i. 17.—c Acts xviii. 3.—f 2 Pet. i. 16.—g Isa. lxiv. 4.

must not think, says S. Chrys., that this made the virtue of S. Paul less commendable. It is natural to every man to fear persecutions and torments. We admire the apostle, who, amidst these fears, was always ready to expose himself, was always fighting, and always victorious. Wi.

VER. 4. In the showing of the spirit and power, &c. The gifts of the Holy Ghost bestowed on those that believed, and the miracles, which God wrought by his apostles, were the means God made use of to convert the world, which were a much greater force than human eloquence. Wi.

VER. 5. That your faith, &c. Had we employed the subtleties, the reasonings, and eloquence of man, some might perhaps be induced to believe that you had been seduced by artifice. But none can reasonably say so; your faith is founded on the force and evidence of truth, and upon the virtue and power of the Holy Ghost, who has bestowed upon you both the light of knowledge and the fire of love. Theod.

VER. 6, &c. Wisdom among the perfect. That is, when first we came amongst you, you were incapable of understanding the great mysteries of our religion; we therefore preached to you Christ crucified (Calmet); but to the true perfect disciples of Christ we reveal the most sacred mysteries. S. Chrys.—By wisdom, here seems to be understood a more sublime doctrine concerning the most abstruse mysteries of faith, which the ignorant could not understand. To the same purpose he tells them in the next chapter, and in the 5th chapter to the Hebrews, that milk is the proper food of little children, not solid meat, which is proper for them that are perfect.—Yet we speak not the wisdom of this world, nor of the great men and princes of this world, because the doctrine of the Christian faith, which we preached, is not esteemed wisdom, but folly by them, who pretend to worldly wisdom.—We speak then in a mystery, or after a mysterious manner, according to the capacity of those that hear us, the great wisdom of God, which hidden, and understood by the wise men of this world, God hath manifested by the incarnation of his Son, and by our redemption; which mystery, and which wisdom, none of the princes of this world knew, that is, the devils, according to the common interpretation; or Pilate, Herod, Caiaphas, &c., according to S. Chrys.; or they would never have crucified, nor have permitted others to crucify, the Lord of glory, Jesus Christ, who by his Divine person is truly the Lord of glory. See S. Aug. l. 1, de Trin. c. 12, &c. Wi.

VER. 10. But to us God hath revealed them by his Spirit; these mysteries, and secrets of the Divine wisdom.—For the Spirit searcheth all things: the Divine Spirit, the Holy Ghost, searcheth all things, and none but this Spirit of God, that is this Spirit, which is God, knoweth the things that are of God, as none but the

also that are of God no man knoweth, but the Spirit of God.

12 Now we have received not the spirit of this world, but the Spirit that is of God, that we may know the things that are given us from God:

13 ^a Which things also we speak, not in the learned words of human wisdom, but in the doctrine of the Spirit, comparing spiritual things with spiritual.

14 But the sensual man perceiveth not the things that are of the Spirit of God: for it is foolishness to him, and he cannot understand: because it is spiritually examined.

15 But the spiritual man judgeth all things: and he himself is judged by no one.

16 ^b For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAP. III.

They must not contend about their teachers, who are but God's ministers; and accountable to him. Their works shall be tried by fire.

AND I, brethren, could not speak to you as to spiritual, but as to carnal. As to little ones in Christ,

2 I gave you milk to drink, not meat: for you were not able as yet: but neither indeed are you now able: for you are yet carnal.

3 For, whereas, there is among you envying and contention; are you not carnal, and walk according to man?

4 For while one saith, I indeed am of Paul: and

^a Supra, i. 17, and ii. 1 and 4; 2 Pet. i. 16.—^b Wisd. ix. 13; Isa. xl. 13;

spirit that is in man, knoweth the things of man, knoweth his thoughts and interior affections. But by the Spirit of God, we may understand the spirit of grace, of knowledge, of prophecy, which God hath given to his faithful, and particularly to his apostles, to raise them to a higher knowledge of the Divine mysteries. Wi.

VER. 13. Which mysteries and Divine truths, we apostles (even when we speak to the more perfect sort of men) deliver not in the learned words of human wisdom, not in fine language, studied periods, and sentences ranged by the art of rhetoric, but in the doctrine of the Spirit, that is, as the Spirit of God within us teacheth us for the good of those that hear us.—Comparing spiritual things with spiritual, that is, treating of spiritual things with persons that are more spiritual and more perfect, adapting our discourses to the capacity of those we speak to. Wi. Calmet.

VER. 14, 15. But the sensual man, &c. They who are led away by sensual pleasures, do not even perceive or understand spiritual things; they seem foolish to them, and a folly to seek after them; because such things must be spiritually examined, that is, examined by the Spirit of God, which they have not.—But the spiritual man judgeth all things, passeth a right judgment, not only of the things of this life, as carnal men can do, but even of spiritual things, which concern his eternal salvation.—And he himself is judged by no one, that is, by no one who is not spiritual, or who is not taught by the Spirit of God to pass a right judgment: the sense also may be, that he cannot be justly blamed or condemned by any worldly man, who knows not how to judge of such spiritual things. Wi.—The sensual man is either he who is taken up by sensual pleasures, with carnal and worldly affections: or he who measureth Divine mysteries by natural reason, sense, and human wisdom only. Now such a man has little or no notion of the things of God. Whereas the spiritual man, who in the mysteries of religion, takes not human sense for his guide; but submits his judgment to the decisions of the Church, which he is commanded to hear and obey. For Christ hath promised to remain to the end of the world with his Church, and to direct her in all things by the Spirit of truth. Ch.

VER. 16. For who among the sensual men of the world, hath known the mind of the Lord, so as to be able to instruct him, or them, whom he guides by his Spirit.—But we, whom he has chosen to be his apostles, have the mind of Christ; having been taught and instructed by the Spirit of Christ. Some enthusiasts and fanatics pretend from this passage of S. Paul, that they, being led and inspired by the Spirit, can be judged by no one in matters of faith and religion. They pervert and wrest the words of S. Paul, as they do also other Scriptures, to their own perdition. 2 Pet. iii. 16. First, because no one knows by his pretended private spirit, that he is truly such a spiritual man, who has the Spirit of God in him: and many have too much reason to know by their sensual, carnal lives, that they have it not. Secondly, S. Paul here speaks only of spiritual men, in opposition to sensual men, and only says that they who are spiritual, have the spirit of discretion to judge what things are spiritual, and what are not; and that none can judge rightly of these matters but they who are spiritual, guided by the Spirit.

another, I am of Apollo: are you not men? What then is Apollo, and what is Paul?

5 The ministers of him whom you have believed: and to every one as the Lord hath given.

6 I have planted, Apollo watered: but God gave the increase.

7 So then neither he that planteth is any thing, nor he that watereth: but God who giveth the increase.

8 Now he who planteth, and he who watereth, are one. ^c And every man shall receive his own reward according to his own labour.

9 For we are God's coadjutors: you are God's husbandry, you are God's building.

10 According to the grace of God, that is given to me, as a wise architect, I have laid the foundation: and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For no one can lay another foundation but that which is laid: which is Christ Jesus.

12 Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble:

13 Every man's work shall be made manifest: for the day of the Lord shall declare it, because it shall be revealed by fire: and the fire shall try every man's work, of what sort it is.

14 If any man's work abide, which he hath built there upon: he shall receive a reward.

15 If any man's work burn, he shall suffer loss: but he himself shall be saved, yet so as by fire.

Rom. xi. 34.—^c Psal. lxi. 13; Matt. xvi. 27; Rom. ii. 6; Gal. vi. 5.

Thirdly, as to controversies about religion, the proper spiritual judges appointed by our Saviour, Christ, are the bishops, whom he has appointed to govern his Church, with an entire submission of every man's private judgment, and private spirit, to the judgment of the Catholic Church, which he has commanded us to hear and obey, with which he hath promised to remain to the end of the world, and to direct his Church in all things by the Spirit of truth. Wi.

CHAP. III. VER. 3. And walk according to man? As carnal and sensual men, as long as there are jealousies and divisions among you. Wi.

VER. 7, 8. According to his own labour. God does not recompense his servants according to the success of their labours, because their success depends upon him alone; but he recompenses them according to their sufferings and diligence in his service; for, whilst he crowns the labour of his apostles with success, he crowns his own work. S. Chrys.—This text most evidently proves that good works proceeding from grace are meritorious, and that the rewards in heaven are different, accordingly as God sees just to appropriate them. The Greek word here employed is *μισθος*, (merces,) or wages. See 1 Tim. v. 18; Apoc. xxii. 12; Matt. xvi. 27. It is by our union with Jesus Christ that our actions, of themselves without value or merit, become gold, silver, and precious stones. A.

VER. 10. I have laid the foundation well, as a wise architect, not of myself, but according to the grace of God, and the gifts he bestowed upon me: and another, or several others, build upon it, continue the building.—But let every man take heed how he buildeth, and that it be always upon the same foundation, which is Christ Jesus, his faith and his doctrine. Wi.

VER. 12—15. Now if any man build, &c. This is a hard place, says S. Aug., l. de Fid. et Oper. c. 16, tom. 6, p. 180. The interpreters are divided as to the explication and application of this metaphorical comparison, contained in these four verses. S. Paul speaks of a building, where it is evident, says S. Aug., that the foundation is Christ, or the faith of Christ, and his faith working by charity.—But he himself shall be saved, yet so as by fire. Here the apostle speaks of fire in a more ample signification; of a fire which shall not only try, and examine, but also burn, and punish the builders, who notwithstanding shall also, after a time, escape from the fire, and be saved by fire, and in the day of the Lord, that is, after this life (for the time of this life is the day of men). Divers of the ancient Fathers, as well as later interpreters, from these words, prove the Catholic doctrine of a purgatory, that is, that many Christians, who die guilty, not of heinous or mortal sins, but of lesser, and what are called venial sins, or to whom a temporal punishment for the sins they have committed still remains due, before they can be admitted to a reward in heaven, (into which nothing defiled or unclean can enter,) must suffer some punishments for a time, in some place, which is called Purgatory, and in such a manner as is agreeable to the Divine justice, before their reward in heaven. These words of the apostle, the Latin Fathers in the Council of Florence* brought against the Greeks to prove purgatory, to which the Greeks (who did not deny a purgatory, or a third place, where souls guilty of lesser sins were to suffer for a time) made answer, that these words of S. Paul were expounded by S. Chrys.

16 Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?

17 But if any man violate the temple of God: him shall God destroy. * For the temple of God is holy, which you are.

18 Let no man deceive himself: if any man among you seem to be wise in this world, let him become a fool: that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written: ^b I will catch the wise in their own craftiness.

20 And again: ^c The Lord knoweth the thoughts of the wise, that they are vain.

21 Let no man, therefore, glory in men.

22 For all things are yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours:

23 And you are Christ's, and Christ is God's.

CHAP. IV.

God's ministers are not to be judged. He reprehends their boasting of their preachers: and describes the treatment the apostles every where met with.

LET ^a a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God.

* Infra, vi. 19; 2 Cor. vi. 16.—^b Job v. 13.

and some of their Greek Fathers (which is true) of the wicked in hell, who are said to be saved by fire, inasmuch as they always subsist and continue in those flames, and are not destroyed by them: but this interpretation, as the Latin bishops replied, is not agreeable to the style of the Holy Scriptures, in which, to be saved, both in the Greek and Latin, is expressed the salvation and happiness of souls in heaven. It may not be amiss to take notice that the Greeks, before they met with the Latins at Ferrara, or Florence, did not deny the Catholic doctrine of purgatory. They admitted a third place, where souls guilty of lesser sins suffered for a time, till cleansed from such sins: they allowed that the souls there detained from the vision of God, might be assisted by the prayers of the faithful: they called this purgatory a place of darkness, of sorrow, of punishments, and pains, but they did not allow there a true and material fire, which the Council did not judge necessary to decide and define against them, as appears in the definition of the Council. Conc. Labb., tom. 13, p. 515. Wi.—The fire of which S. Paul here speaks, is the fire of purgatory, according to the Fathers, and all Catholic divines. Calmet.—S. Augustin, expounding Psalm xxxvii. 1, gives the proper distinction between this fire of purgatory, and that of hell: both are punishments, one temporary, the other eternal; the latter to punish us in God's justice, the former to amend us in his mercy.

VER. 16, 17. *The Spirit of God dwelleth in you*, having received the grace of God at your conversion: you are the *holy temple of God*: But if any one violate, or profane the temple of God, either by false doctrine, or by any grievous offence, he destroys the spiritual edifice, that was built in his soul upon the faith and grace of God. Wi.

VER. 18—21. *Let no man deceive himself*. It hence appears, that some of the Corinthians were renowned for that human eloquence which the world so much esteems, and accordingly the apostle discovers to them the danger to which they are exposing themselves, by pursuing their present line of conduct. Calmet.—*If any man among you seem to be wise in this world*. He hints at some new teachers among them, (not at Apollo,) who to gain the esteem of men, had introduced errors from profane philosophy, or the false principles of human wisdom, which, as he had told them before, was folly in the sight of God. He therefore tells such persons, that to become truly wise, they must become fools, by returning to the simplicity of the gospel-doctrine. Wi.

VER. 22, 23. *All things are yours*. Are ordained for your good. For this end, I, Apollo, and Cephas have been sent to promote your salvation. *The world and all things in it are allowed you, are yours*, that by making good use of them, you may save your souls: that death may be to you a passage to a happy eternity, that *the things to come* may be your eternal reward.

* V. 15. In the Council of Florence, which began at Ferrara, an. 1438. The Greeks at the very first declared they admitted a third place, where souls were punished for a time, which they called a place of darkness and sorrow. See Labb. tom. 13, Con. p. 20. Græci fatentur pœnam temporaneam, quod peccatis obnoxiorum animæ in locum abeunt tenebrosos, in locum mœroris, in quod ad tempus, versantur in mœrore et pœnis, εἰς τόπον σκότεινον, καὶ τόπον λύπης, καὶ λυποῦνται μερικῶς.—Again, Hæc est inter eos differentia: Græci pœnam, mœrorem, et pœnæ locum asserunt, Itali pœnam, purgationemque per ignem. See again p. 491, Sess. 25, where the Greeks say of such souls, that they are in a middle state, medias autem esse in loco tormentorum, sed sive ignis sit, sive caligo, sive turbo, sive quid aliud, non contendimus. See also the definition of the Council, p. 515, where it is only defined, eorum animas pœnis purgatoriis post mortem purgari, et ut a pœnis hujusmodi releventur, prodesse vivorum suffragia,

2 Here now it is required among the dispensers, that a man be found faithful.

3 But as to me, it is a thing of the least account to be judged by you, or by human judgment: for neither do I judge myself.

4 For I am not conscious to myself of any thing: yet ¹ this I am not justified: but he that judgeth me is the Lord.

5 Therefore judge not before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise from God.

6 But these things, brethren, I have in a figure transferred to myself and to Apollo, for your sakes: that in us you may learn, that one be not puffed up against the other for another, above that which is written.

7 For who distinguisheth thee? And what hast thou that thou hast not received? And if thou hast received why dost thou glory as if thou hadst not received it?

8 Now you are satiated, now you are become rich you reign without us: and I would to God you did reign that we also might reign with you.

9 For I think that God hath set forth us apostles the last, as it were men destinated to death: because ^v

^c Psal. xciii. 11.—^d 2 Cor. vi. 4.

which was the doctrine both of the Greek and Latin Church. See on this place of S. Paul, Bellarm. lib. 1, de Purgatorio, c. 5, Salméron Disn. 6, in 1 ad Corint. Estius, a Lapide, &c.

CHAP. IV. VER. 1. *Mysteries of God*. That is, the dogmas of faith, revealed by the Almighty. Estius.

VER. 3. *Or by human judgment*. Lit. *by human day*. The sense, says S. Jerom, is, by any human judgment, or by men, whose judgment is in the day, or time of this life: but God judges in his day, after this life, and chiefly at the last day of judgment.—*Neither do I judge myself*, so as to look upon myself absolutely certain of the state of my soul, or that I am for certain justified, though I am not conscious to myself of any thing, because I am to be judged by an omniscient God, the great searcher of hearts, who perhaps may discover faults, which I, partial to myself, overlook. Now if S. Paul durst not say he was justified, what presumption is it for others to pretend to an absolute certainty, that they are just in the sight of God! Wi.

VER. 4. *For I am not conscious*. This great apostle of the Gentiles, though conscious to himself of no breach of duty, still does not dare to call himself just. How different is the conduct of this apostle, from those wicked impostors, who teach that a man is justified by believing himself so! Est.

VER. 6. *These things, brethren, I have in a figure transferred to myself and to Apollo*. Lit. *these things have I transfigured in me and Apollo*, that is, I have represented the divisions and disputes among you, as if it were by your contending, whether I, or Apollo, or Cephas were the best preachers, without naming those, as I might do, who are the true causes of these divisions, by striving who should be thought men of the greatest and brightest parts.—*That in us*, and by our example, who have no such proud disputes, you might learn that one be not puffed up against the other, and above that which is written, against the admonitions given in the Holy Scriptures of being humble: or against what I have now written to you, that we must strive for nothing, but to be the faithful ministers of God, and not seek the esteem of men. Wi.

VER. 7. *For who distinguisheth, or hath distinguished, thee from another?* He speaks particularly to those proud, vain preachers: if thou hast greater talents than another man, who hath given them to thee, or to any one, but God, who is the giver, and the author of every gift and perfection? Wi.

VER. 8. *Now you are satiated, &c.* You great, vain preachers, you are rich in every kind, blessed with all gifts, &c. *You reign over the minds of the people, without us*, you stand not in need of our assistance.—*And I would to God you did reign, that we also might reign with you*. I wish your reigning and governing the people were well grounded on virtue and truth, that we might be sharers of the like happiness. S. Chrys. takes notice, that S. Paul speaks thus, meaning the contrary, by the figure called irony: and so also S. Chrys. understands the two following verses, as if S. Paul only represented what those vain preachers said with contempt of him, as if he were only an apostle of an inferior rank, not one of the chief, nor of the twelve. And when he says, *we are fools for Christ's sake, but you are wise*; it is certain the apostles were not fools, nor these preachers whom he blames, wise, especially in Christ. To go about preaching in hunger, in thirst, in nakedness, in want, under afflictions and persecutions, in what they think is to be miserable: they despise such men as the out-cast, the dross,* and the dregs of mankind. (See the Greek text.) Wi.

VER. 9. *Made a spectacle*. It is evident from the writings of S. Paul, and from innumerable other records, that the apostles were made a spectacle to the world and to men; but how, some one may perhaps ask, were they made

are made a spectacle to the world, and to angels, and to men.

10 We are fools for Christ's sake, but you are wise in Christ: we are weak, but you are strong; you are honourable, but we without honour.

11 Even unto this hour we both hunger, and thirst, and are naked, and are buffeted, and have no fixed abode.

12 ^a And we labour, working with our own hands: we are reviled, and we bless: we are persecuted, and we suffer it.

13 We are ill spoken of, and we intreat: we are made as the refuse of this world, the off-scouring of all even till now.

14 I write not these things to shame you: but I admonish you as my dearest children:

15 For if you have ten thousand instructors in Christ, yet not many fathers. For in Christ Jesus I have begotten you through the gospel:

16 Wherefore, I beseech you, be ye followers of me, as I also am of Christ.

17 For this cause have I sent to you Timothy, who is my dearest son, and faithful in the Lord: who will put you in mind of my ways, which are in Christ Jesus, as teach every where in every church.

18 Some are so puffed up, as though I would not come to you.

19 But I will come to you shortly, if it please the Lord: and will know, not the speech of them who are puffed up, but the power.

20 For the kingdom of God is not in speech, but in power.

21 What will you? shall I come to you with a rod; or in charity, and in the spirit of meekness?

CHAP. V.

He excommunicates the incestuous adulterer, and admonishes them to purge out the old leaven.

^a Acts xx. 34; 1 Thess. ii. 9; 2 Thess. iii. 8.

spectacle to angels? S. Chrys., Theod., and many others, think that the apostle is here speaking of the good angels, who behold with pleasure the labours and afflictions of the saints, knowing that it will prove a source of glory; but Estius, Vat., and some others, are of opinion that the wicked angels are here spoken of, who rejoice at the persecutions of God's servants, and wish to revenge themselves for the destruction of their empire.

VER. 14—17. *I write not.* S. Paul here insinuates to the Corinthians, that they ought to blush with shame for neglecting the apostles, who had suffered so many hardships for them, to follow after teachers void of honour, and to glory in being called the disciples of such men. Estius.—*I admonish you as my dearest children*, of what is for your good, and I may take this liberty, as being your spiritual father in Christ, by whom you were first made Christians. Wi.

VER. 18, &c. *But I will come.* The good effect which this letter produced amongst the Corinthians retarded his intended journey, so that he did not go to Corinth till one or two years after this letter was written. He wrote his Second Epistle to the same before he paid them a visit, to apply a soothing remedy to their minds and hearts, sorely afflicted with his charitably severe corrections contained in this his First Epistle. A.—*What will you?* or what disposition shall I find in you? let it not be necessary for me to use the chastising rod by excommunications, and other spiritual arms, but be so reformed before I come, that I may come to you in the spirit of mildness, as I wish to do. Wi.

^a V. 8. Tanquam purgamenta, omnium peripsema, ἀς περικαθάσματα, Sorles, quisquiliæ, πάντων περιψήμα, Scobes, ramentum. See Mr. Legh, Crit. Sacra.

CHAP. V. VER. 1. *As the like is not among the heathens.* This seems to have been the crime of incest, that he took the wife of his father yet living. See 2 Cor. vii. 12. Wi.—S. Chrys., Theod., &c., think that this incestuous person was one of the chiefs of the schism which then reigned at Corinth. This man, say they, was a great orator, with whose eloquence the Corinthians were enchanted, and therefore dissembled a knowledge of his crime, public as it was. The apostle long moved to them the vanity of all human learning, in the preceding chapter.

IT is heard for certain that there is fornication among you, ^b and such fornication, as the like is not among the heathens? that some one hath his father's wife.

2 And you are puffed up: and have not rather mourned, that he might be taken away from among you, who hath done this deed.

3 ^c I indeed absent in body, but present in spirit, have already judged, as though I were present, him that hath so done,

4 In the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus,

5 To deliver such a one to satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ.

6 Your glorifying is not good. ^d Know you not that a little leaven corrupteth the whole mass?

7 Purge out the old leaven, that you may be a new mass, as you are unleavened. For Christ, our Pasch, is sacrificed.

8 Therefore let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with unleavened bread of sincerity and truth.

9 I wrote to you in an epistle, not to keep company with fornicators.

10 I mean not with the fornicators of this world, or with the covetous, or the extortioners, or the servers of idols: otherwise you must have gone out of this world.

11 But now I have written to you, not to keep company: if any man that is called a brother be a fornicator, or covetous, or a server of idols, or a railer, or a drunkard, or an extortioner: with such a one not so much as to eat.

12 For what have I to do to judge them that are without? Do not you judge them that are within?

^b Lev. xviii. 7, 8, and xx. 11.—^c Col. ii. 5.—^d Gal. v. 9.

now attacks the incestuous man, and exposes to their view the enormity of his crime. Calm.

VER. 2. *You are puffed up*, seem to be unconcerned, to take pride in it, instead of having the man separated from you. Wi.

VER. 3, &c. *Have already judged*, decreed, and do decree, being present in spirit with you, and with your congregation.—*In the name . . . with the power of our Lord Jesus, to deliver such a one to satan* by a sentence of excommunication, depriving him of the sacraments, the prayers, and communion, and even of the conversation of the rest of the faithful. And this is said to be done for the destruction, or punishing of the flesh, that the spirit, or soul, may be saved. Wi.—It is the opinion of most of the Greek Fathers, that this man was either really possessed by the devil, or at least struck with such a complaint as a mortification, and humiliation of his body, whilst it served to purify his soul. We have seen from many instances in Holy Scripture that it was not unusual, in the origin of Christianity, for persons who had fallen into crimes of this nature, to be punished with leath, some grievous sickness, or by being possessed by the devil. But most divines are of opinion that this man was delivered over to the devil, so as to be separated from the communion of the Church. Amb. Est Just. Menoc.

VER. 6—8. *Your glorifying is not good*, when you suffer such a scandal among you: you have little reason to boast of your masters, nor even of the gifts and graces you received.—*A little leaven corrupteth the whole mass*; a public scandal, when not punished, is of dangerous consequence. Wi.

VER. 9, &c. *I wrote to you in an epistle.* If he does not mean what he has said already in this epistle, it must have been in some other, which he had written to them before, (as some conjecture,) and which is not now extant.—*Not to keep company with fornicators*, nor with such like public scandalous sinners, not so much as to eat with them. But you must take notice, that I mean, when they are brethren, or Christians, not when they are infidels, for this cannot be avoided, especially by those who are to labour to convert them. Wi.

VER. 12. *To judge them that are without.* Those who are said by the apostle to be without, are those who have never been converted to the faith, and therefore are not within the jurisdiction of the Church.

13 For them that are without, God will judge. Take away the evil one from among yourselves.

CHAP. VI.

He blames them for going to law before unbelievers. Of sins that exclude from the kingdom of heaven. The evil of fornication.

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Know you not that the saints shall judge this world? And if the world shall be judged by you, are you unworthy to judge the smallest matters?

3 Know you not that we shall judge angels? how much more things of this world?

4 If therefore you shall have judgments about the things of the world: set them to judge, who are the most despised in the church.

5 I speak to your shame. Is it so that there is not among you any wise man that is able to judge between his brethren?

6 But brother goeth to law with brother: and that before unbelievers?

7 ^a Already indeed there is plainly a fault among you, that you have law-suits one with another. Why do you not rather take the injury? why do you not rather suffer the fraud?

8 But you do wrong and defraud: and that to your brethren.

9 Know you not that the unjust shall not possess the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers,

10 Nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor railers, nor extortioners, shall possess the kingdom of God.

11 And such some of you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus Christ, and in the spirit of our God.

^a Matt. v. 39; Luke vi. 29; Rom. xii. 17; 1 Thess. iv. 6.—^b Gen. ii. 24; Matt. xix. 5;

VER. 13. *Take away.* This passage is differently understood by commentators. By some it is understood thus: expel the evil one from among you, that is, the incestuous man. Estius.—By others, it is understood to be spoken in a general sense, meaning, take away the evil of sin from among you. Calmet.

CHAP. VI. VER. 1. *Go to law before the unjust.* S. Paul here dissuades the new Christians from carrying their differences and causes about their temporal concerns before judges who were infidels, especially seeing the saints and the elect shall one day judge, that is, condemn all the wicked, and even the apostate angels, by approving the sentence, which Christ shall pronounce against them at the day of judgment.

VER. 3. *Judge angels?* That is, the wicked angels, the devils. S. Tho. Aqu.

VER. 4—7. *Set them to judge, who are the most despised in the Church.* S. Paul does not here mean to tell the Corinthians that they must choose the most despised and the most ignorant, but he wishes to inform them that if there were none but men of this description in the Church, it would still be much more preferable to appoint these judges than to go to law before idolatrous judges. Estius.—It is plainly a fault, ^a weakness in you to run to such heathen judges: you should rather bear, and put up with the injuries done to you.—*A fault.* Law-suits can hardly ever be without a fault, on one side or the other; and oftentimes on both sides. Ch.

VER. 8—11. *Defraud . . . your brethren.* That is, you still make yourselves much more guilty by the injustices done to one another: for the unjust, and all they who are guilty of such crimes as I have mentioned, shall not possess the kingdom of God. And some of you were guilty of part of them, which have been washed off by your conversion, and your baptism, when you were justified. Wi.

VER. 12. *All things are lawful, &c.* That is, all indifferent things are indeed lawful, inasmuch as they are not prohibited; but oftentimes they are not expedient; as in the case of law-suits, &c. And much less would it be expedient to be enslaved by an irregular affection to any thing, how indifferent soever. Ch.

VER. 13, &c. *Meat for the belly.* That is, meat is necessary for the support of nature, though this or that kind of meat be indifferent: and we ought to reflect, that God in a short time will destroy both the meats, and the appetite of eating, and the body shall shortly die, but it shall rise again.—*Know you not that your*

12 All things are lawful to me, but all things are not expedient. All things are lawful to me, but I will not be brought under the power of any.

13 The meat for the belly, and the belly for the meats: but God shall destroy both it and them: but the body is not for fornication, but for the Lord, and the Lord for the body.

14 Now God hath both raised up the Lord, and will raise us up also by his power.

15 Know you not, that your bodies are the members of Christ? shall I, then, taking the members of Christ, make them the members of a harlot? God forbid.

16 Or know you not, that he who adheres to a harlot, is made one body? ^b For they shall be (saith he) two in one flesh.

17 But he who adheres to the Lord, is one spirit.

18 Fly fornication. Every sin that a man doth, is without the body: but he that committeth fornication sinneth against his own body.

19 Or know you not, that your members are the temple of the Holy Ghost, who is in you, whom you have from God, and you are not your own?

20 ^c For you are bought with a great price. Glorify and bear God in your body.

CHAP. VII.

Lessons relating to marriage and celibacy. Virginity is preferable to a married state.

NOW concerning the things, whereof you wrote to me: It is good for a man not to touch a woman:

2 But because of fornication, let every man have his own wife, and let every woman have her own husband.

3 ^a Let the husband render the debt to his wife: and the wife also in like manner to the husband.

4 The wife hath not power over her own body; but the husband. And in like manner the husband also hath not power of his own body; but the wife.

Mark x. 8; Eph. v. 31.—^c Supra, iii. 17; 2 Cor. vi. 16.—^d Infra, vii. 23; 1 Pet. i. 18.—^e 1 Pet. iii. 7

bodies are the members of Christ . . . and the temple of the Holy Ghost. Man consists of soul and body; by baptism he is made a member of that same mystical body, the Church, of which Christ is the head. In baptism both the soul and body are consecrated to God: they are made the temple of the Holy Ghost, inasmuch as the Spirit and grace of God inhabits in men, who are sanctified.—Christ redeemed both our souls and bodies, both which he designs to sanctify, and to glorify hereafter in heaven; so that we must look upon both body and soul as belonging to Christ, and not as our own.—*Shall I, then, taking the members of Christ, make them the members of an harlot,* by a shameful and unlawful commerce?—*Fly fornication.* Such sins are chiefly to be avoided by flight, and by avoiding the occasions and temptations. Wi.—We know and we believe that we carry about Jesus Christ in our bodies, but it is the shame and condemnation of a Christian to live as if he neither knew nor believed it. If fornication is a great crime in a pagan, in a Christian it is a species of sacrilege, accompanied with injustice and ingratitude.

^a V. 7. *Omnino delictum est, ἡττημα, a diminutive, from ἡττον, minus, a failing, a weakness, a fault.*

CHAP. VII. VER. 1. *Now concerning.* The heads of the Church of Corinth had written to S. Paul, desiring to know whether he thought it more expedient to marry or not. This was a question which the sages of antiquity had frequently taken into consideration. To this question S. Paul here delivers his opinion. Calmet.—Others, with greater probability, suppose the chief question proposed to S. Paul was, whether they were not bound, upon their conversion, to abstain from their infidel wives. S. Jer. cont. Jovin. c. iv. S. Chrys. in hunc locum, hom. 19.—To this he answers in ver. 12 and 13.—*It is good.* That is, according to the style of the Scriptures, it is better, if we consider the advantage of every particular, &c. Wi.

VER. 2, &c. *But because of fornication, let every man have, and live with his own wife,* ^a and not leave her, nor dismiss her. Take notice, that S. Paul speaks these words to those that are already married, and speaks not of the unmarried till the 8th verse. He does not then here exhort every one to marry, but admonishes

5 Defraud not one another, unless, perhaps, by consent, for a time, that you may give yourselves to prayer: and return together again, lest satan tempt you for your incontinency.

6 But I speak this by indulgence, not by commandment.

7 For I would that all men were even as myself: but every one hath his proper gift from God: one after this manner, and another after that.

8 But I say to the unmarried, and to the widows: it is good for them if they so continue, even as I.

9 But if they do not contain themselves, let them marry: for it is better to marry than to burn.

10 But to them that are married, not I but the Lord commandeth, that the wife depart not from her husband:

11 And if she depart, that she remain unmarried, or be reconciled to her husband. And let not the husband put away his wife.

12 For to the rest I speak, not the Lord. If any brother have a wife that believeth not, and she consent to dwell with him; let him not put her away.

13 And if any woman have a husband that believeth not; and he consent to dwell with her; let her not put away her husband.

14 For the unbelieving husband is sanctified by the believing wife; and the unbelieving wife is sanctified by the believing husband: otherwise your children should be unclean; but now they are holy.

15 But if the unbeliever depart, let him depart. For a brother or sister is not under bondage in such cases: but God hath called us in peace.

* Matt. v. 32, and xix. 9; Mark x. 9; Luke xvi. 18.

unmarried persons to live together. Yet he advises them to abstain sometimes from what they may lawfully do, that they may give themselves to prayer,† and as it is added in the common Greek copies, *to fasting*. S. Chrys. observes, that the words of S. Paul are not only that *they may pray*, (which no day must be omitted,) but that they may give themselves to prayer, that is, may be better disposed and prepared for prayer, contemplation, and for receiving the holy Sacrament. Wi.

VER. 6. *By indulgence*. That is, by a condescension to your weakness. Ch.

VER. 7, 8. *I would*, or *I could wish you all were even as myself*, and as it is said in the next verse, *to continue unmarried as I do*. From hence it is evident, that S. Paul was not then married, who, according to the opinion of the ancient Fathers, was never married. But when the apostle says, *I would this as to you all*, he only signifies what could be wished for, the particular good of every one, considered as a particular person, but what cannot be hoped for, considering the state of mankind in general, nor the temptations and frailty of men.—*But every one hath his proper gift from God*, so that some prudently embrace a single life, and also make a religious vow of always living so, as it has been practised by a great number both of men and women, in all ages, ever since Christ's time. Others have not this more perfect gift: they find themselves not disposed to lead, or vow a single life, they marry lawfully: *it is better to marry than to burn*, or be burnt by violent temptations of concupiscence, by which they do not contain themselves from disorders of that kind. They therefore that are unmarried or widows (to whom S. Paul speaks in these two verses) may have recourse to marriage as a remedy. But let it be observed, that when S. Paul allows of marriage, he speaks not of those who have already made a vow of living always a single life. Vows made to God must be kept. Psal. lxxv. 12; Eccl. v. 3. And S. Paul expressly says of such persons, who have made a vow of perpetual continency, and afterwards marry, *that they incur damnation, because they violate their first faith, or vow made to God*. See 1 Tim. v. 12.

VER. 9. *If they do not contain*. This is spoken of such as are free; and not of such as, by vow, have given their first faith to God; to whom, if they will use proper means to obtain it, God will never refuse the gift of continency. Some translators have corrupted this text, by rendering it, *if they cannot contain*. Ch.

VER. 10. *But to them that are married, &c.* He tells these persons, that they might not to part, or if a separation for weighty reasons can be allowed, neither party can marry to another. Wi.—*That the wife*. Jesus Christ has expressly declared, that in one case only a divorce may be allowable, and that is in the case of adultery. Est.

VER. 12—17. *For to the rest, &c.* This was a case entirely new, which the wisdom of the apostle regulates according to the laws of charity. Tertul. thinks that some of the faithful, who had been converted from paganism, did not esteem it lawful to live any longer with their wives, who were yet buried in the supersti-

16 For how knowest thou, O wife, whether thou shalt save thy husband? Or how knowest thou, O man, whether thou shalt save thy wife?

17 But as the Lord hath distributed to every one, as God hath called every one, so let him walk: and so I teach in all churches.

18 Is any man called, being circumcised? let him not procure uncircumcision. Is any man called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing: but the keeping of the commandments of God.

20 Let every man abide in the same calling in which he was called.

21 Art thou called, being a bond-man? care not for it: but if thou mayest be made free, use it rather.

22 For he that is called in the Lord, being a bond-man, is the freeman of the Lord. Likewise he that is called, being free, is the bond-man of Christ.

23 You are bought with a price, be not made the bond-slaves of men.

24 Brethren, let every man wherein he was called, therein abide with God.

25 Now concerning virgins, I have no commandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful.

26 I think, therefore, that this is good for the present necessity, that it is good for a man so to be.

27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned: neverthe-

† Eph. iv. 1.—c. Supra, vi. 20; 1 Pet. i. 18.

tions of idolatry, which scruples S. Paul answers, guided as he was by the particular lights of the Holy Ghost. Calmet.—*Not the Lord*. That is, it is the command of the Lord, for such even as are separated, not to marry to another, but when I advised the unmarried not to marry, this is a counsel, or advice, not a Divine precept, which doctrine he repeats again before the end of this chap. ver. 25, 28, 49.—*If any brother have a wife that believeth not, &c.* S. Paul speaks of two that were joined by a contract of marriage, when both of them were infidels, and that one of them is converted to the Christian faith: we do not read of any precept that Christ gave, as to those marriages, but the apostle seems to order, by his apostolical authority, that they continue man and wife, unless the party that remains still an infidel, will needs depart; then, says the apostle, *let such an one depart*. Wi.

VER. 14—16. *Is sanctified*. The meaning is not, that the faith of the husband or the wife is of itself sufficient to put the unbelieving party, or their children, in the state of grace and salvation; but that it is very often an occasion of their sanctification, by bringing them to the true faith. Ch.—*How knowest thou, O wife? &c.* These words seem to give the reason why they may part, when they cannot live peaceably, and when there is little prospect that the party that is an infidel will be converted. Wi.

VER. 17, &c. *But as the Lord hath distributed, . . . and called every one, &c.* S. Paul proceeds to other points of discipline, that persons converted may remain and continue in the same employments and lawful state of life as before, that it is nothing to the purpose, whether before his conversion he was a circumcised Jew, or an uncircumcised Gentile, circumcision being no longer of obligation in the new law. If any one that is converted was a bond-man, or a slave, let him not be concerned at this, *but use it rather*, which many interpret, let him rather endeavour to be made free, though S. Chrys. and others understand, let him rather remain content with his servile condition. Perhaps it was an abomination to those new converts, who might imagine that their Christian liberty exempted them from being servants to men. However, he gives them this great comfort that *surely an one is the Lord's free-man*, that is, whoever is a Christian, and in the grace of God; but he adds, let him not be a slave to men, that is, not follow their sinful ways, nor consent to any thing that is criminal. Wi.—All consists in doing the will of God, by loving him with our whole heart; without this, all is illusion. To attach ourselves to exterior practices contrary to the order of God, is the superstition of circumcision; to despise what comes from God, is the pride of uncircumcision.

VER. 23. *With a price*. Viz. with the price of the precious blood of Christ. Est.—Him only should we serve, for whatever draws us from this allegiance, is perfect servitude, such as the love of any person or thing out of God.

VER. 28. *And such shall have tribulation of the flesh*, cares, troubles, vexations in the state of marriage; *but I spare you*, I leave you to your liberty at

less, such shall have tribulation of the flesh. But I spare you

29 This, therefore, I say, brethren: the time is short: it remaineth, that they also who have wives, be as those who have not:

30 And they who weep, as they who weep not: and they who rejoice, as they who are not rejoicing: and they who buy, as if they were not possessing any thing:

31 And they who use this world, as if they used it not: for the figure of this world passeth away.

32 But I would have you to be without solicitude. He that is without a wife, is solicitous for the things that belong to the Lord, how he may please God.

33 But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided.

34 And the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married thinketh on the things of the world, how she may please her husband.

35 And this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power, to attend upon the Lord, without impediment.

36 But if any man think that he seemeth dishonoured with regard to his virgin, for that she is above the age, and it must be so: let him do what he will: he sinneth not, if she marry.

37 For he that hath determined being stedfast in his heart, having no necessity, but having power of his own will; and hath judged this in his heart, to keep his virgin, doth well.

38 Therefore both he that giveth his virgin in marriage, doth well: and he that giveth her not, doth better.

39 * A woman is bound by the law as long as her husband liveth: but if her husband die, she is at liberty: let her marry to whom she will: only in the Lord:

40 But more blessed shall she be, if she so remain,

* Rom. vii. 2.

marrying, or not marrying, and will not discourage you by setting forth the crosses of a married life. Wi.

VER. 36. *Let him do what he will, he sinneth not, &c.* The meaning is not, as libertines would have it, that persons may do what they will, and not sin, provided they afterwards marry: but that the father with regard to the giving his virgin in marriage, may do as he pleaseth; and that it will be no sin to him if she marry. Ch.

VER. 38, &c. *He that giveth her not, doth better. And more blessed shall she be, if she so remain, according to my counsel.* It is very strange, if any one, who reads this chapter without prejudice, does not clearly see that S. Paul advises, and prefers the state of virginity to that of a married life.—*I think that I also have the Spirit of God.* He puts them in mind, by this modest way of speaking, of what they cannot doubt of, as to so great an apostle. Wi.

* V. 2. *Sua in uxorem, suam virum, εαυτοῦ γυναῖκα, τὸν ἰδίον ἄνδρα.*

† V. 5. *Ut vacetis orationi, ἵνα χαλάζητε τῇ προσευχῇ.* S. Chrys. οὐκ εἶπεν ἀπλῶς προσέχεσθε.

‡ V. 17. *Nisi, &c. εἰ μὴ,* it bears the sense here of *but*.

§ V. 21. *Magis utere, μάλλον χρῆσαι.* S. Chrys. says, *τουτέτι μάλλον δούλευε.*

CHAP. VIII. VER. 1. *Now concerning those things.* It appears from this whole passage that the Corinthians had, in a former letter, consulted this apostle, upon the subject of eating meats offered to idols. It was not unusual to reserve some part of the sacrifice, of which they made a supper, either in their own family, with their friends, or sometimes even in the temple. Some of the Christians of Corinth attended without scruple at these sorts of feasts, and eat of the meats offered to the idols; whilst others, on the contrary, took scandal at this conduct, and thought it a tacit approbation of idolatry. S. Paul being consulted upon this difficulty, gives them his advice in this chapter. Calmet.—*Knowledge puffeth up, &c.* Knowledge, without charity and humility, serveth only to puff persons up. Ch.

according to my counsel: and I think that I also have the Spirit of God.

CHAP. VIII.

Though an idol be nothing, yet things offered up to idols are not to be eaten, for fear of scandal.

NOW concerning those things that are sacrificed to idols, we know that we all have knowledge. Knowledge puffeth up; but charity edifieth.

2 And if any man think that he knoweth any thing, he hath not yet known, as he ought to know.

3 But if any man love God, the same is known by him.

4 But as for the meats that are offered in sacrifice to idols, we know that an idol is nothing in the world, and that there is no God but one.

5 For though there be that are called gods, either in heaven or on earth (for here are many gods, and many lords);

6 Yet to us there is but one God, the Father; of whom are all things, and we unto him: and one Lord Jesus Christ: by whom are all things, and we by him.

7 But knowledge is not in every one. For some until this present with a conscience of the idol, eat as a thing sacrificed to an idol: and their conscience, being weak, is defiled.

8 But meat doth not commend us to God. For neither, if we eat, shall we have the more: nor, if we eat not, shall we have the less.

9 But take heed, lest perhaps this your liberty become a stumbling-block to the weak.

10 For if a man see him that hath knowledge, sit at meat in the idol's temple; shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols?

11 ^b And through thy knowledge shall the weak brother perish, for whom Christ died?

12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ.

^b Rom. xiv. 15.

VER. 4. *An idol is nothing.* The apostle seems to allude in this place to the Greek signification of this word, *εἰδωλον*, signifying a false representation. Calmet.

VER. 5. *Many gods, &c.* Reputed for such among the heathens. Ch.

VER. 6. *To us there is but one God, the Father; of whom are all things, and we unto him.* Of or from the Father are all things, even the eternal Son and the Holy Ghost, though they are one and the same God with the Father.—*And one Lord Jesus Christ: by whom are all things, and we by him.* The Arians and Socinians pretend from this place, that only the Father is truly and properly God. The Catholics answer, that he is called the God, of whom all, because from him always proceeded, do proceed, and shall always proceed the Son and the Holy Ghost, though one and the same God in nature, substance, &c. And that when he is called the *one God*, by these words are excluded the false gods of the heathens, not the Son, and the Holy Ghost, who are but one God with the Father. S. Chrys. also here observes, (Hom. 20.) that if the two other persons are excluded, because the Father is called *one God*, by the same way of reasoning it would follow, that because Jesus Christ is called the *one Lord*, neither the Holy Ghost, nor even the Father, are the *one Lord*, whereas the Scriptures many times express the Divine majesty, as well by the word *Lord* as by the word *God*. Wi.

VER. 7. *But knowledge is not in every one, &c.* The new converts, who had been Jews, thought that things which had been offered to idols were defiled, unclean, and could not be lawfully eaten: they who had been Gentiles looked upon them as victims offered to idols, in which there was some virtue of enchantment &c. Their weak consciences judged they could not be lawfully eaten; and when they were induced to eat them by the example of others, it was still against their consciences. The infidels also might sometimes think that the Christians, in eating such things, honoured their idols; in such cases, they who were better instructed, were to abstain, not to give offence to weak consciences, and lest they should make them sin. And a weak brother shall perish, for whom Christ died, where we may learn, that Christ died also for those that shall perish, and not only for the predestinate. Wi.

VER. 10. *In the idol's temple.** It does not seem likely that any Christian

13 ^a Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother.

CHAP. IX.

The apostle did not make use of his power, of being maintained at the charges of those to whom he preached, that he might give no hinderance to the gospel. Of running in the race, and striving for the mastery.

AM not I free? Am not I an apostle? Have not I seen Christ Jesus, our Lord? Are not you my work in the Lord?

2 And if I be not an apostle to others, but yet to you I am. For you are the seal of my apostleship in the Lord.

3 My defence with them that examine me is this.

4 Have not we power to eat and to drink?

5 Have we not power to lead about a woman, a sister, as well as the rest of the apostles, and the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have we not power to do this?

7 Who serveth as a soldier at any time, at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Who feedeth a flock, and eateth not of the milk of the flock?

8 Speak I these things according to man? Or doth not the law also say these things?

9 For it is written in the law of Moses, ^b Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or doth he say this indeed for our sakes? For these things were written for our sakes: that he that plougheth should plough in hope: and he that thresheth, in hope to receive fruit.

11 ^c If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?

^a Rom. xiv. 21.—^b Deut. xxv. 4; 1 Tim. v. 18.

would go to eat with idolaters in their very temples, of things offered to their idols: so that we may rather understand any place where infidels and Christians eat together, and where it happened that some meats were brought which had been first offered to idols, which the well-instructed Christians regarded not, nor asked any questions about, but the weak scrupled to eat them. Wi.

VER. 13. *If meat scandalize.* That is, if my eating cause my brother to sin. Ch.

* V. 10. In idolio, ἐν εἰδωλείῳ. Though the Greek word may sometimes be used to signify the temple itself of idols, yet it may in general signify a place or thing some ways belonging to idols. See Estius, P. Alemain, &c.

CHAP. IX. VER. 1, &c. *Am not I free?* The apostle in this place wishes to teach the Corinthians how careful and solicitous they should be not to give cause for scandal to their neighbour, and how anxious for his spiritual welfare, informing them, that as he refused to take even what he had a just right to, as a minister of the altar, that is, to live by the altar, so they must do in like manner, abstaining even from things lawful, for the good of religion. Estius.—*Am not I an apostle?* &c. S. Paul here, to the 20th verse, answers those reflections, which the new preachers at Corinth made against him and Barnaby, as if they were only an inferior kind of apostles. To this he answers, that he had seen Jesus Christ, who appeared to him. He tells the Corinthians, that they, at least, ought to respect him as their apostle, who had converted them. He tells them, that when any persons ask about his apostleship, he has this to say for himself, that he not only laboured as an apostle in converting them, but also laboured without taking of them what might supply him and his companions with necessities, as to meat and drink. He insists upon this particular circumstance, to show he did not preach Christ for gain sake; and at the same time brings proofs to show that he, and all who preach the gospel, have a power and a right to be maintained with necessities by them to whom they preach. But S. Paul puts them in mind, (ver. 15,) that he did not make use of his right, as to any of these things: that he does not write in this manner, to get or have any thing of them hereafter: nay, he makes warm protestations, says S. Chrys.,* that he will take nothing of them; that he will preach without putting others to any cost (ver. 18); that he will accept of nothing, lest thereby he put any obstacle to the gospel, or give any persons occasion to say he preached for gain. He tells them, it is better for him to die, than, by taking any thing of them, to make void this, which he has to glory in, and to justify himself against his backbiting adversaries: the sense is, that he is willing to spend his life as well as his labours among them, sooner than in these circum-

stances receive any temporal reward from them. Yet when the circumstance were different, he received of the Philippians (Phil. iv. 15) enough to supply him in his necessities. He also tells them here that he does not pretend to glory or boast for having preached: this being a necessary duty. Wi.

13 ^d Know you not, that they who work in the holy place, eat the things that are of the holy place: and they who serve the altar, partake with the altar?

14 So also the Lord ordained, that they who preach the gospel, should live of the gospel.

15 But I have used none of these things. Neither have I written these things, that they should be so done to me: for it is good for me to die, rather than that any one should make void my glory.

16 For if I preach the gospel, it is no glory to me: for a necessity lieth upon me: for woe is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed to me.

18 What is my reward then? That preaching the gospel, I may deliver the gospel without charge, that I abuse not my power in the gospel.

19 For whereas I was free as to all, I made myself the servant of all: that I might gain more persons.

20 And I became to the Jews as a Jew, that I might gain the Jews.

21 To them that are under the law, as if I were under the law, (whereas myself was not under the law,) that I might gain them that were under the law. To them that were without the law, as if I were without the law, (whereas I was not without the law of God, but was in the law of Christ,) that I might gain them that were without the law.

^c Rom. xv. 27.—^d Deut. xviii. 1.

stances receive any temporal reward from them. Yet when the circumstance were different, he received of the Philippians (Phil. iv. 15) enough to supply him in his necessities. He also tells them here that he does not pretend to glory or boast for having preached: this being a necessary duty. Wi.

VER. 5. It appears certain, from the testimony of the Fathers, that S. Paul was not in the state of wedlock. S. Jerom informs us that the apostle is here speaking of such holy women who, according to the Jewish custom, supplied their teachers with the necessities of life, as we see was done to Christ himself. It is evident from ancient records, that this was a very prevalent custom in Judea, and therefore a cause of no scandal; but to the Gentiles this custom was unknown, and therefore lest it might prove a cause of scandal to any, S. Paul did not allow any woman to follow him as a companion. Tertul. denies, with S. Aug. and S. Jerom, that S. Paul is here speaking of his wife. Estius, Calmet.—*A woman, a sister.* Some erroneous translators have corrupted this text, by rendering it, *a sister, a wife*; whereas it is certain, S. Paul had no wife, (chap. vii. 7, 8,) and that he only speaks of such devout women, as, according to the custom of the Jewish nation, waited upon the preachers of the gospel, and supplied them with necessities. Ch.—And to what end could he talk of burthening the Corinthians with providing for his wife, when he himself clearly affirmeth that he was single? Chap. vii. 7 and 8. This all the Greek Fathers affirm, with S. Aust. &c. Op. Monach. c. 4. S. Jer. adv. Jovin. c. 14, &c. &c.

VER. 11. *Is it a great matter?* The apostle is here speaking of what he had given to the Corinthians, and what he had received from them; and this he does under the comparison of the sower and the reaper. Can any of you think it hard that we receive some part of your temporal goods, when we have bestowed upon you spiritual: nevertheless, we have not used this power, but we bear all things. &c. VER. 12. Estius.

VER. 16. *It is no glory.* That is, I have nothing to glory of. Ch.

VER. 17. *But if against my will.* That is, if I do not do it with alacrity and zeal, but instigated by the sole motive of punishment, woe unto me, as he says in the preceding verse, if I am instigated by this motive alone; still the dispensation of the gospel is intrusted to me, and I must comply with that obligation, either with the zeal and alacrity of a son, or for fear of punishment, as a slave. Estius.

VER. 19. *Free as to all.* That is, whereas I was under no obligation to any man, yet I made myself the servant of all, &c. Calmet.

VER. 21. *To them that were without the law.* That is, to the Gentiles, who never were under the law of Moses. Wi.

22 To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.

23 And I do all things for the gospel's sake: that I may be made partaker thereof.

24 Know you not that they who run in the race, all run indeed, but one receiveth the prize? So run that you may obtain.

25 And every one that striveth for the mastery refraineth himself from all things: and they indeed that they may receive a corruptible crown: but we an incorruptible one.

26 I, therefore, so run, not as at an uncertainty: I so fight, not as one beating the air:

27 But I chastise my body, and bring it into subjection: lest, perhaps, when I have preached to others, I myself should become reprobate.

CHAP. X.

By the example of the Israelites he shows that we are not to build too much upon favours received; but avoid their sins; and fly from the service of idols, and from things offered to devils.

FOR I would not have you ignorant, brethren, that our fathers were all ^a under the cloud, and all passed through the ^b sea:

2 And all in Moses were baptized, in the cloud, and in the sea:

3 ^c And they all eat the same spiritual food.

4 ^d And all drank the same spiritual drink: (and they drank of the spiritual rock that followed them: and the rock was Christ.)

5 But with the most of them God was not well pleased: for they were overthrown in the desert.

^a Exod. xiii. 21: Num. ix. 21.—^b Exod. xiv. 22.—^c Exod. xvi. 15.—^d Exod. xvii. 6; Num. xx. 11.

VER. 23. How convincing is this and many similar texts against those who deny the merit of good works, and who would not have men to act with a view to any recompence, though rewards and recompences are very frequently mentioned in holy writ. A.

VER. 24. *Know you not?* Nothing is more famous in the annals of history than the public games in Greece: it is to these the apostle is here alluding. Calmet.

VER. 25. *He refraineth himself, &c.* Curbs his inclinations, abstains from lebauchery, or any thing that may weaken him, or hinder him from gaining this corruptible crown, how much more ought we to practise self-denials for an eternal crown? Wi.

VER. 27. *I chastise, &c.* Here S. Paul shows the necessity of self-denial and mortification to subdue the flesh, and its inordinate desires. Ch.

* V. 1. S. Chrys. *ὁμ. κβ. p. 382, μετὰ σφοδρότατος ἀρνεῖται.*

† V. 5. *Mulierem sororem, ἀδελφὴν γυναῖκα.* Sororem mulierem, where Rostius brings examples to show that it is the same sense and construction, whether we read mulierem sororem, or sororem mulierem. Tertullian, the most ancient of the Latin Fathers, read: mulieres circumducendi, not uxores. De Pudicitia, c. 14, p. 566, ed. Rig., and 1, de Monogam. c. 8, p. 519, he first says, Petrum solum invenio maritum. And on this place, non uxores demonstrat ab Apostolis circumductas . . . sed simpliciter mulieres, quæ, illos eodem instituto, quo et Dominum comitantes, ministrabant. S. Hierom ubi de mulieribus sororibus infertur, perspicuum est, non uxores debere intelligi, sed eas, ut diximus, quæ de suâ substantiâ ministrabant. S. Aug. hoc quidam non intelligentes, non sororem mulierem, sed uxorem interpretati sunt, sefellit illos verbi Græci ambiguitas . . . quanquam hoc ita posuerit, ut falli non debuerint, quia nequæ mulierem tantummodo ait, sed sororem mulierem, neque ducendi, sed circumducendi: verum alios Interpretes non sefellit hæc ambiguitas, et mulierem, non uxorem interpretati sunt.

CHAP. X. VER. 1, 2. *Our Fathers, the Jews, were all under the cloud.* He means, when God conducted the camp of the Israelites, in the day-time by a cloud, and in the nights by a pillar of fire. Exod. xiii. 21. Wi.—*In Moses.* Under the conduct of Moses they received baptism in figure, by passing under the cloud, and through the sea: and they partook of the body and blood of Christ in figure, by eating of the *manna*, (called here a *spiritual food*, because it was a figure of the true bread which comes down from heaven,) and drinking the water, miraculously brought out of the rock, called here a *spiritual rock*; because it was also a figure

6 Now these things were done in a figure of us, ~~that~~ we should not covet evil things, ^a as they also coveted.

7 Neither become ye idolaters, as some of them: as it is written: ^b The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, ^c as some of them committed fornication, and there fell in one day three and twenty thousand.

9 Neither let us tempt Christ: as some of them tempted, and perished by serpents.

10 ^d Neither do you murmur: as some of them murmured, and were destroyed by the destroyer.

11 Now all these things happened to them in figure: and they are written for our correction, upon whom the ends of the world are come.

12 Wherefore let him that thinketh himself to stand, take heed lest he fall.

13 Let no temptation take hold on you, but such as is human: and God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it.

14 Wherefore, my dearly beloved, flee from the service of idols.

15 I speak as to wise men: judge ye yourselves what I say.

16 The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the body of the Lord?

17 For we being many, are one bread, one body, all who partake of one bread.

^a Num. xxvi. 64, and 65.—^b Psal. cv. 14.—^c Exod. xxxii. 6.—^d Num. xxi. 5, and 9. ^e Num. xi. 1, and xiv. 1.

of Christ. Ch.—*Were baptized in the cloud, and in the sea,* figuratively, these being figures of baptism in the new law. As Moses, who delivered them from the slavery of Egypt, was a figure of Christ, who came to deliver mankind from the slavery of sin. Wi.

VER. 3, 4. *All eat the same spiritual food,* to wit, the *manna*, which seemed to come from heaven, and was a figure of the eucharist, the spiritual food of our souls.—*All drank the same spiritual drink,* and . . . *rock that followed them,* by which is understood the stream of water, that came miraculously out of the rock struck by Moses, and which is said to have followed them, because it ran plentifully through their camp.—*And the rock was Christ,* a figure of Christ; for all these things (ver. 11) happened to them in figure. Wi.

VER. 9. *As some of them tempted Christ.* This cannot but be understood of Christ, as he was God. Wi.

VER. 11. *Upon whom the ends of the world are come.* The last age of the world, which S. John calls the *last hour*. Wi.

VER. 12. *Take heed lest he fall.* This regards the doctors and teachers in the new Church of Corinth; who, relying upon their own learning, did not think themselves weak, and who, presuming too much upon their own strength, exposed themselves to the danger of falling. See S. Chrys. and S. Aug. de Dono Persev.

VER. 13. *Let no temptation take hold on you.* Or, *no temptation hath taken hold of you,* or come upon you as yet, but what is human, or incident to man. Ch.—The sense of these words are obscure: we may expound them by way of prayer let no temptation, but such as are of human frailty, and not hard to be overcome happen to you. See the Greek text.—*Will make also with temptation issue, that you may be able to bear it.* The literal signification of the Latin, compared with the Greek is, that God will bring you off, and make you escape out of those dangers, when you are tempted. Wi.

VER. 16. *The chalice of benediction, &c.* Which the priests bless or consecrate is it not the communion of the blood of Christ? And the bread which we break (so called because of the outward appearance of bread,) is it not the partaking of communion of the body of the Lord? See S. Chrys. here, hom. 24, p. 326, and p. 400. See also the Annotations, Matt. xxvi. 26. Wi.—Here the apostle put them in mind of the partaking of the body and blood of Christ in the sacred mysteries, and becoming thereby one mystical body with Christ. From whence he infers (ver. 21) that they who are made partakers with Christ, by the eucharistic sacrifice, and sacrament, must not be made partakers with devils, by eating of the meats sacrificed to them. Ch.

VER. 17. *We being many, are one bread.* Or, as it may be rendered, agreeably both to the Latin and Greek, *because the bread is one, all we, being many, are one*

18 Behold Israel, according to the flesh: are not they, who eat of the sacrifices, partakers of the altar?

19 What then? Do I say, that what is offered in sacrifice to idols, is any thing? Or that the idol is any thing?

20 But the things which the heathens sacrifice, they sacrifice to devils, and not to God. And I would not that you should be made partakers with devils: you cannot drink the chalice of the Lord, and the chalice of devils:

21 You cannot be partakers of the table of the Lord, and of the table of devils.

22 Do we provoke the Lord to jealousy? Are we stronger than he? ^a All things are lawful for me, but all things are not expedient.

23 All things are lawful for me, but all things do not edify.

24 Let no man seek his own, but that which is *for the welfare* of another.

25 Whatsoever is sold in the shambles, eat: asking no question, for conscience sake.

26 ^b The earth is the Lord's, and the fulness thereof.

27 If any of the infidels invite you, and you be willing to go; eat of any thing that is set before you, asking no question, for conscience sake.

28 But if any man say: This hath been sacrificed to idols: do not eat of it for his sake that told it, and for conscience sake.

29 Conscience, I say, not thy own, but the other's. For why is my liberty judged by another man's conscience?

^a Supra, vi. 12.—^b Psal. xxiii. 1; Eccli. xvii. 31.

body, who partake of that one bread. For it is by our communicating with Christ, and with one another, in this blessed Sacrament, that we are formed into one mystical body; and made, as it were, one bread, compounded of many grains of corn, closely united together. Ch.

VER. 18. *Behold Israel, according to the flesh.* That is, the people that were the offspring of Israel, or Jacob. Are not these they who offered sacrifices to the true God, and eat of the sacrifices, which were offered on his altars, and by offering to him such sacrifices, acknowledged him to be their God, and the only true God: and so you, if you partake, and eat of the sacrifices of idolaters, and of what they tell you was offered to their idols, you seem at least to join with them in acknowledging, and paying a reverence to their idols, which are devils: and you cannot be partakers of the table of the Lord, and of the table of devils. Wi.

VER. 19. *What then? do I say, &c.* He puts this objection, as if it were contradictory to what he had taught before, (chap. viii. 4,) that an idol is nothing, &c., but he answers this objection by saying, that all things, that is, all meats, are lawful in themselves, but not always expedient, nor edifying, when they give scandal to weak brethren, or when the infidels themselves think that such as eat things offered to idols, join with them in honouring their idols. Wi.

VER. 21. In all this discourse, a comparison is instituted between the Christian host and oblation, its effects, conditions, and properties, with the altars, hosts, sacrifices, and immolations of the Jews and Gentiles; which the apostle could not have done, had there not been a proper sacrifice in the Christian worship. The holy Fathers teach the same with the ancient Councils. Thus in the Council of Nice, *The lamb of God laid upon the altar.* Conc. Ephes., *The unbloody service of the sacrifice.* In S. Cyril Alex. in Conc. Ephes. Anath. 11, *The quickening holy sacrifice; the unbloody host and victim.* Tertul. de Coron. Milit., *The propitiatory sacrifice both for the living and the dead.* This Melchisedech did most singularly prefigure in his mystical oblation of bread and wine; this also, according to the prophecy of Malachy, shall continue from the rising to the setting sun, a perpetual substitute for all the Jewish sacrifices; and this, in plain terms, is called the Mass, by S. Augustin, Serm. 251, 91. Conc. Cartha. 2, c. 3; 4, c. 84. Milevit. 12. S. Leo, ep. 81, 88, c. 2. S. Gregory, l. 2, ep. 9, 92, &c. &c. See next chap. ver. 24.

VER. 27. *Eat of any thing, &c.* Here at length S. Paul prescribes them a rule, by which they were to govern themselves, as to meats that they met with. Buy and eat of any thing sold in the market, or of any thing that you meet with at the table of infidels, when they invite you, for all are the Lord's creatures, and may be taken with thanksgiving, as we ought to take whatsoever we eat.—But if any man say, *This hath been sacrificed to idols, do not eat of it for his sake, &c.* And why must they not then eat of it? Because either he is an infidel, that says it: and then, by saying so, he may mean that they who eat it ought not to eat it in honour of their gods. Or if a weak brother says so, he thereby signifies, that his conscience

30 If I partake with thanksgiving: why am I evil spoken of for that for which I give thanks?

31 ^c Therefore, whether you eat or drink, or whatsoever else you do; do all things for the glory of God.

32 Give no offence to the Jews, nor to the Gentiles, nor to the church of God:

33 As I also please all men in all things, not seeking that which is profitable to myself, but to many; that they may be saved.

CHAP. XI.

Women must have a covering over their heads. He blameth the abuses of their love feasts; and upon that occasion, treats of the blessed sacrament.

BE ye also followers of me, as I also am of Christ.

2 Now I praise you, brethren, that in all things you are mindful of me: and keep my ordinances as I delivered them to you.

3 But I would have you know ^d that the head of every man is Christ: and the head of the woman is the man and the head of Christ, is God.

4 Every man praying or prophesying with his head covered, disgraceth his head.

5 But every woman praying or prophesying with her head not covered, disgraceth her head: for it is all one as if she were shaven.

6 For if a woman be not covered, let her be shorn. But if it be a shame to a woman to be shorn or shaven, let her cover her head.

7 The man, indeed, ought not to cover his head: because he is the ^e image and glory of God; but the woman is the glory of the man.

^c Col. iii. 17.—^d Eph. v. 23.—^e Gen. i. 26.

judges it not lawful to be eaten; so that in one case you seem to consent that things are to be taken in honour of idols: in the other, you give offence to you weak brother: and I would have you to be without offence, both to Jews and Gentiles; and not to think it enough that you can eat such things with thanksgiving. Wi.

* V. 13. *Tentatio vos non apprehendat.* In almost all Greek copies, non apprehendit in præterito, οὐκ εἴληφεν. Which reading is also in divers ancient Latin interpreters, as if he put them in mind that hitherto they had not suffered any great temptations or persecutions. *Faciet cum tentatione proventum*, is not the same as progressum, or utilitatem, by the Greek, but that they should escape out of it, συν τῷ πειρασμῷ καὶ τὴν ἐκβασιν.

† V. 16. *Calix benedictionis cui, (or as it is in the Greek,) quem benedicimus* See S. Chrys. hom. 24. No Catholic now-a-days can declare his faith of the real presence in clearer terms than S. Chrys. hath in this and other places; ὅτι τοῦτο ἐν τῷ ποτηρίῳ ὅν, ἐκεῖνό ἐστι, τὸ ἀπὸ τῆς πλευρᾶς μέυσαν, &c. He calls the eucharist, θυσίαν, a sacrifice.

CHAP. XI. VER. 2. *I praise you.* That is, a great many of you. Wi.

VER. 3. *The head of the woman is the man, &c.* To have the head covered at public meetings, is, according to S. Paul, a mark of subjection: The man was created to be head over the woman, who was made subject to the man, being made of him, of his rib, and the woman made for him, not he for the woman. The man in a special manner, is the image of God, not only by his immortal soul, in which sense also the woman was made to God's image, and likeness, but inasmuch as God gave him a power over all creatures, and so he is called, the glory of God. For these reasons, as well as from a received custom, S. Paul tells every woman, that in praying or prophesying in public meetings, she must have her head veiled and covered in testimony of her subjection to man, her head, otherwise she dishonours herself, and her head. This is what he tells her, (ver. 10,) that she ought to have a power over her head, ^a that is, to have a veil or covering, as a mark of man's power over her: and because of the angels, that is, out of respect to the angels there present. Some understand, the priests and ministers of God called angels, particularly in the Apocalypse. S. Paul adds, that nature ^b having given to women long hair, designed it to be as a natural veil. In fine, he appeals to them to be judges whether it be not unbecoming in women to pray without a veil. Wi.

VER. 4. *Praying or prophesying.* By prophesying, in this place, is meant reading publicly in the Church, or singing, or explaining some part of the Scripture. To have the head covered, or uncovered, is in itself a thing very indifferent. Amongst the Greeks it was the custom always to sacrifice to their idols with heads uncovered; amongst the Romans, the opposite was the fashion, and among the

8 For the man is not of the woman, but the woman of the man.

9 * For the man was not created for the woman, but the woman for the man.

10 Therefore ought the woman to have a power over her head, because of the angels.

11 But yet neither is the man without the woman, nor the woman without the man, in the Lord.

12 For as the woman is of the man, so also is the man by the woman: but all things of God.

13 Judge you yourselves: doth it become a woman, to pray to God uncovered?

14 Doth not even nature itself teach you, that a man indeed, if he nourish his hair, it is a shame to him:

15 But if a woman nourish her hair, it is a glory to her; for her hair is given to her for a covering.

16 But if any man seem to be contentious, we have no such custom, nor hath the church of God.

17 Now this I ordain: not praising you, that you come together not for the better, but for the worse.

18 For first of all I hear, that when you come together in the church, there are divisions among you, and in part I believe it.

19 For there must be also heresies: that they also, who are reprov'd, may be made manifest among you.

20 When you come together therefore into one place, it is not now to eat the Lord's supper.

21 For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk.

22 What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame

that have not? What shall I say to you? Do I praise you? In this I praise you not.

23 For I have received of the Lord that which also I delivered to you, that the Lord Jesus, the night in which he was betrayed, took bread,

24 And giving thanks, broke, and said: ^b Take ye, and eat: this is my body, which shall be delivered for you: do this for the commemoration of me.

25 In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink *it* for the commemoration of me.

26 For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord until he come.

27 ^c Wherefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord.

28 ^d But let a man prove himself: and so let him eat of that bread, and drink of the chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord.

30 Therefore are there many infirm and weak among you, and many sleep.

31 But if we would judge ourselves, we should not be judged.

32 But whilst we are judged, we are chastised by the Lord; that we may not be damned with this world.

33 Wherefore, my brethren, when you come together to eat, wait for one another.

* Gen. ii. 23.—^b Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19.

^c John vi. 59.—^d 2 Cor. xiii. 5.

Jews, as well formerly as at present, they always appear in their synagogues with heads covered. Calmet.

VER. 10. *A power*: that is, a veil or covering, as a sign that she is under the power of her husband: and this, the apostle adds, *because of the angels*, who are present in the assemblies of the faithful. Ch.

VER. 17. *Now this I ordain*, &c. S. Paul found that several abuses were crept in among the Corinthians at their Church meetings, where before the holy mysteries (though S. Chrys. thinks after them) they used to have those *charitable suppers*, called the *Agape*. For as our Saviour eat first a common supper with his apostles, before he instituted the holy sacrament, so the Christians in many places brought meats with them, and eat a supper together, in token of that friendship and union, which they had with all their brethren, before they began to celebrate the holy mysteries. It is this supper, which according to the common interpretation S. Paul here (ver. 20) calls the *Lord's supper*; (though S. Aug. and some others, by the *Lord's supper*, understand the holy sacrament itself of Christ's body and blood). Wi.

VER. 19. *There must be also heresies*: by reason of the pride and perversity of man's heart; not by God's will or appointment; who nevertheless draws good out of this evil, manifesting, by that occasion, who are the good and firm Christians, and making their faith more remarkable. Ch.—Hence S. Augustin, c. 8, de Vera Relig., says, "Let us use heretics not so as to approve their errors, but to make us more wary and vigilant, and more strenuous in defending Catholic doctrine against their deceits."

VER. 20. *The Lord's supper*. So the apostle here calls the *charity feasts* observed by the primitive Christians; and reprehends the abuses of the Corinthians, on these occasions: which were the more criminal, because these feasts were accompanied with the celebrating the eucharistic sacrifice and sacrament. Ch.

VER. 21. *Every one taketh before his own supper to eat*. The sense seems to be, that he took and brought with him, what he designed to eat with others, and give at that supper: but as soon as some were met, (without staying for others, as he orders them, ver. 33, when he again speaks of these suppers,) the rich placing themselves together, began this supper, and did not take with them their poor brethren, who had brought nothing, or had any thing to bring; by this means, *one indeed is hungry, and another is drunk*, that is, had at least drunk plentifully, while the poor had nothing but shame and confusion. By this means of eating and drinking without temperance and moderation, they were by no means disposed to receive afterwards the holy Eucharist. In S. Chrys. 's time, and from the first ages, every one received the sacrament of the holy Eucharist fasting, as it is probable this was one of the things which S. Paul gave orders about, (ver. 34,) when he came to Corinth. See S. Aug. on this same subject, in his letter to Januarius, 54, om. 2, part 2, p. 126, nov. edit. He says, that though it is evident the apostles did

not receive the body and blood of Christ fasting, yet we must not on that account calumniate, or blame the universal Church in which it is received only by those that are fasting. He says, it is a most insolent madness to dispute against what is a custom in the universal Church. Wi.

VER. 23. *I have received of the Lord* That is, by revelation from Christ, as well as from others, who were present with him, *that which also I delivered to you* by word of mouth, &c. Here he speaks of the holy sacrament itself, of the words of consecration, as the evangelists had done, and of the real presence of Christ's body and blood.—*Which shall be delivered for you*. In the common Greek copies, *which is broken for you*, to wit, on the cross.—*You shall show the death of the Lord*. As often as you receive, it shall be with a devout and grateful remembrance of his sufferings and death for your sake. He puts every one in mind, that whosoever *shall eat this bread*, (ver. 27,) so called from the outward appearances, *or drink the chalice of the Lord unworthily*, shall, by such a sacrilege, be guilty of the body and of the blood of the Lord. And (ver. 29) that *he eateth and drinketh judgment*, or condemnation, *to himself*, not discerning the difference betwixt celestial food and other meats, and not considering it to be truly *the body of the Lord*. See S. Chrys. hom. 27. If the words of our Saviour, *this is my body*, &c. were to be understood in a metaphorical and figurative sense only, is it probable that S. Paul, writing twenty-four years afterwards, to the new converted Gentiles at Corinth, would have used words, which full as clearly express a true and real presence of Christ's body in the eucharist, without one word to signify that this was to be understood in a figurative sense only? Wi.

VER. 27. *Or drink*. Here erroneous translators corrupted the text, by putting *and drink* (contrary to the original, *ἢ πινῇ*) instead of *or drink*.—*Guilty of the body*, &c., *not discerning the body*, &c. This demonstrates the real presence of the body and blood of Christ, even to the unworthy communicant; who otherwise could not be guilty of the body and blood of Christ, or justly condemned for *not discerning the Lord's body*. Ch.

VER. 28. *Drink of the chalice*. This is not said by way of command, but by way of allowance, viz. where and when it is agreeable to the practice and discipline of the Church. Ch.

VER. 30—32. *Therefore* in punishment of the sin of receiving unworthily, many are infirm, visited with infirmities, even that bring death, which is meant by those words, *many sleep*. But it is a mercy of God, when he only punishes by sickness, or a corporal death, and does not permit us to perish for ever, or be damned with this wicked world. To avoid this, let a man prove himself, examine the state of his conscience, especially before he receives the holy sacrament, confess his sins, and be absolved by those to whom Christ left a power of forgiving sins in his name, and by his authority. If we judge ourselves in this manner, we shall not be judged, that is, not condemned. Wi.

34 If any man be hungry, let him eat at home: that you come not together unto judgment. And the rest I will set in order, when I come.

CHAP. XII.

Of the diversity of spiritual gifts. The members of the mystical body, like those of the natural body, must mutually cherish one another.

NOW concerning spiritual things, my brethren, I would not have you to be ignorant.

2 You know that, when you were heathens, you went to dumb idols, according as you were led.

3 Wherefore I give you to understand, * that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say, the Lord Jesus, but by the Holy Ghost.

4 Now there are diversities of graces, but the same Spirit:

5 And there are diversities of ministries, but the same Lord.

6 And there are diversities of operations, but the same God, who worketh all in all.

7 But the manifestation of the Spirit is given to every man unto profit.

8 To one indeed, by the Spirit, is given the word of wisdom: and to another, the word of knowledge, according to the same Spirit.

9 To another, faith in the same Spirit: to another, the grace of healing in one Spirit:

10 To another, the working of miracles: to another, prophecy: to another, the discerning of spirits: to another, divers kinds of tongues: to another, interpretation of speeches.

11 ^b But all these things one and the same Spirit worketh, dividing to every one according as he will.

12 For as the body is one, and hath many members: and all the members of the body, whereas they are many, yet are one body: so also is Christ.

13 For in one Spirit were we all baptized into one

body, whether Jews or Gentiles, whether bond or free and in one Spirit we have all been made to drink.

14 For the body also is not one member, but many.

15 If the foot should say, Because I am not the hand I am not of the body: is it, therefore, not of the body?

16 And if the ear should say, Because I am not the eye I am not of the body: is it, therefore, not of the body?

17 If the whole body were the eye: where would be the hearing? If the whole were hearing: where would be the smelling?

18 But now God hath set the members, every one of them in the body, as it hath pleased him.

19 And if they all were one member, where would be the body?

20 But now *there are* many members, indeed, yet one body.

21 And the eye cannot say to the hand: I need not thy help: nor again the head to the feet: I have no need of you.

22 Yea, much more those that seem to be the more feeble members of the body, are more necessary:

23 And such as we think to be the less honourable members of the body, upon these we bestow more abundant honour: and those that are our uncomely parts, have more abundant comeliness.

24 But our comely parts have no need: but God hath tempered the body together, giving the more abundant honour to that which wanted it,

25 That there might be no schism in the body: but the members might be mutually careful one for another.

26 And if one member suffer any thing, all the members suffer with it: or if one member glory, all the members rejoice with it.

27 Now you are the body of Christ, and members of member.

28 ^c And God indeed hath set some in the church,

* Mark ix. 38.—^b Rom. xii. 3, and 6; Eph. iv. 7.

* V. 3. Debet mulier potestatem habere super caput suum, *ἐξουσίαν*, but some Greek copies have *περιβόλαιον*, cinctorium, velum.

† V. 3. *Nec ipsa natura docet vos.* I do not find an interrogation in the Latin copies, as it is marked in the Greek, *οὐδὲ διδάσκει ὑμᾶς*. The rest of the text seems to be better connected, if we read it with an interrogation.

‡ V. 17. *Jam non est dominicam carnem manducare, κυριακὸν δεῖπνον.* This expression is used no where else in the New Testament, and it is much more probable, that by it S. Paul signifies those charitable suppers, which the Christians had together, in imitation of Christ's supper with his disciples before he instituted the holy mysteries, which was after supper, as S. Paul here says, ver. 25, and S. Luke xxii. The sacrament of the Lord's body and blood has been called the Eucharist, even from the first ages of the Christian religion, as appears by the epistles of S. Ignatius, S. Irenæus, Tertullian, &c. The late pretended reformers found it called by his name in the Catholic Church. Why then should they, who pretend to nothing but Scripture, affect to give it no name but the *Lord's supper*, when these words in the Scripture signify a different supper?

CHAP. XII. VER. 1. *Concerning spiritual things.* In the apostle's time, the Christians in the sacraments of baptism and confirmation, many times received those graces and gifts of the Holy Ghost, by which some of them *prophesied*, others wrought miracles and cured diseases, others spoke tongues and different languages: now some among the Corinthians made not a right use of these gifts, especially they who had the gift of tongues, and made use of it through vanity, rather than for the profit of others. Wi.

VER. 4—7. *There are diversities of graces.* Lit. *divisions of graces*; but all from the same Spirit, from the same Lord, from the same God: and all these gifts are designed, and to be made use of, for the profit of the faithful. Wi.—S. Justin Mar., S. Irenæus, and Origen bear testimony, that these special gifts of the Holy Ghost were not unusual in their time. S. Paul, in order to curb the vanity of such as seemed to be a little puffed up with the gifts they had received, and likewise to comfort those who had received no such spiritual and extraordinary favours, wishes to teach both parties, that the same Holy Spirit distributes these graces according as they are more conducive to the welfare of his Church and the glory of God. Calret.

VER. 8, &c. *Word of wisdom*, which differs from that of knowledge, inasmuch

^c Eph. iv. 11.

as wisdom is a more eminent and sublime knowledge. These are numbered among the gifts of the Holy Ghost. Isa. xi.—*To another faith*, by which, says S. Chrys.,* is not here meant a belief of revealed truths, but an humble confidence of working miracles, grounded on faith, and on the power and goodness of God. Wi.

VER. 12, &c. *As the body is one*, &c. From this comparison of the mystical body of Christ, that is, of his Church, to a man's natural body, he brings excellent instructions. 1. That as all members and parts make up the same body, so also is Christ; that is, so it is in the Church of Christ, which is his mystical body. 2. As all the parts of man's body are enlivened by the same soul, so all in the Church have their life from the same Spirit of God in baptism, and in the sacraments instituted by our Saviour, Christ; in which we are made to drink of the same Spirit. 3. As all the members, that have such different offices and functions, do but constitute one complete body, so is it in the Church of Christ. 4. As those that seem the less considerable parts of the human body, are no less necessary for the subsistence and harmony of the whole, and stand in need of one another, (for example the head stands in need of the feet,) so in the Church, &c. 5. He takes notice, that as in a natural body, the less honourable, the baser, and as they are called, the uncomely parts, are clothed with greater care and decency, lit. *have a more abundant honour bestowed upon them*, so in the mystical body, no less, but even a greater care is to be taken of the weaker and more infirm members, of the poor, the weak, the ignorant; and in the spirit of charity and love, that there may be no divisions or schisms, but a brotherly union; that if one suffer, another compassionate and assist him, &c. Wi.

VER. 27. *Members of member.*† The sense seems to be, you are members of the particular Church of Corinth, which is only a part or member of the whole body of the Christian Catholic Church. This is agreeable to the common reading in the Greek, where it is said, *you are members of a part*. See S. Chrys. hom. 32. Wi.

VER. 28. *First apostles*, &c. Here he sets down these gifts or graces in their order of dignity. 1. *The apostles*, blessed above others with all kinds of graces. 2. *Prophets*, who had the gift of interpreting of prophecies, and of knowing things to come. 3. *Doctors*, or teachers of the gospel, preferred before those who had the gift of miracles, or of healing the infirm, and before the gift of tongues, which they valued and esteemed so much, which he reckons in a manner in the

first apostles, secondly prophets, thirdly teachers, after that miracles, then the graces of healings, helps, governments, kinds of tongues, interpretations of speeches.

29 Are all apostles? Are all prophets? Are all teachers?

30 Are all *workers* of miracles? Have all the grace of healing? Do all speak with tongues? Do all interpret?

31 But be zealous for the better gifts. And I yet show to you a more excellent way.

CHAP. XIII.

Charity is to be preferred before all other gifts.

IF I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2 And if I should have prophecy, and should know all mysteries, and all knowledge: and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing.

4 Charity is patient, is kind: charity envieth not, lealeth not perversely, is not puffed up,

5 Is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil,

6 Rejoiceth not in iniquity, but rejoiceth with the truth.

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth; whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect shall come, that which is in part shall be done away.

11 When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child.

last place, except that of *interpreting*, which is wanting in the present Greek copies. But as *interpreting* is found in all the Greek MSS., (ver. 30,) we have reason to prefer the reading of the Latin Vulgate. Wi.

* V. 9. Fides, πίστις, upon which word S. Chrys. *ὁμ. κθ. p. 433, πίστιν οὐ ραίτην λέγων, τὴν τῶν δογμάτων, ἀλλὰ τὴν σημείων.*

† V. 27. Et membra de membro. Some Greek copies, *καὶ μέλη ἐκ μέλους*, but in most Greek MSS., *καὶ μέλη ἐκ μερών*. S. Chrys. *ὁμ. κβ. p. 448, ἡ ἐκκλησία ἡ παρ' ἡμῖν, μέρος ἐστὶ τῆς παντάχου κειμένης ἐκκλησίας.*

CHAP. XIII. VER. 1. *A tinkling cymbal.* Which may give notice, and be beneficial to others, but not to itself. Wi.

VER. 2, 3. These prove that faith without good works, and especially charity for God and our neighbour, cannot avail to life eternal: faith and charity are both essentially necessary.

VER. 4. *Charity . . . dealeth not perversely.** The Greek word here seems taken from the Latin. S. Chrys. expounds it, is not rash, but acteth prudently and considerably. Wi.

VER. 5. *Is not ambitious;†* which is also the sense of some Greek copies, but in others, and in S. Chrys., it signifies, it is not ashamed of any one. Wi.

VER. 8. *Prophecies and tongues last no longer than this life.—Knowledge shall be destroyed,* that is, that imperfect knowledge we have in this world. For now we know only in part, we only see, as it were, through a glass, and imperfectly.—*Faith*, which is of things that appear not, and *hope*, which is of things that we enjoy not, will cease in heaven, but *charity*, the greater, or greatest even of these three, will remain, and be increased in heaven. Wi.

VER. 10. S. Aug. proves from this text, that the saints in heaven have a more perfect knowledge of what passes here below, than when they sojourned on earth. De Civit. Dei, l. 22, c. 29.

VER. 11. *When I was a child.* I, like you, formerly judged of the goodness

12 We see now through a glass in an obscure manner but then face to face. Now I know in part: but then I shall know even as I am known.

13 And now there remain, faith, hope, and charity, these three: but the greatest of these is charity.

CHAP. XIV.

The gift of prophesying is to be preferred before that of speaking strange tongues.

FOLLOW after charity, be zealous for spiritual gifts but rather that you may prophesy.

2 For he that speaketh in a tongue, speaketh not to men, but to God: for no man heareth. But by the Spirit he speaketh mysteries.

3 But he that prophesieth, speaketh to men unto edification, and exhortation and comfort.

4 He that speaketh in a tongue, edifieth himself; but he that prophesieth, edifieth the church.

5 And I would have you all to speak with tongues, but rather to prophesy. For greater is he that prophesieth than he that speaketh with tongues: unless, perhaps, he interpret, that the church may receive edification.

6 But now, brethren, if I come to you, speaking with tongues, what shall I profit you, unless I speak to you either in revelation, or in knowledge, or in prophecy, or in doctrine?

7 Even things without life that give sound, whether pipe or harp, except they give a distinction of sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to battle?

9 So likewise you, unless you utter by the tongue plain speech, how shall it be known what is spoken? For you shall be speaking into the air.

10 There are, for example, so many kinds of tongues in this world: and none is without a voice.

11 If then I know not the power of the voice, I shall be to him, to whom I speak, a barbarian, and he, that speaketh, a barbarian to me.

and excellency of these spiritual gifts by the advantages they procured; but after the Almighty had bestowed upon me his particular light, my opinion was far otherwise. Prophecy, and the gift of languages, are certainly very estimable gifts, yet charity is much more excellent. Calmet.

* V. 4. Non agit perperam, οὐ περπερεύεται. S. Chrys. says, *τούτῃστι οὐ προπετεύεται*, non est præceps, aut temeraria.

† V. 5. Non est ambitiosa. Some Greek copies, *φιλοτιμεῖ*. In the ordinary Greek, and in S. Chrys., *οὐκ ἀχνημονεῖ*. It is not ashamed to undergo any disgrace for God, or our neighbour's sake.

CHAP. XIV. S. Paul gives them further instructions how to make a right use of these three gifts, of *prophesying*, of *interpreting*, and especially of *speaking tongues*. He is far from condemning the gift of speaking tongues, in proper circumstances, but only the indiscreet use, or the abuse of it. This is evident by the 5th verse, *I would have you all to speak with tongues, but rather to prophesy*. He blames those assemblies and meetings, (ver. 23,) when all present speak tongues together, by which means the infidels that came thither, and ought to be instructed, understood nothing. Wi.

VER. 1. *But rather that you may prophesy.* That is, declare or expound the mysteries of faith. Ch.

VER. 2. *He that speaketh in a tongue*, which others at least understand not, nay, which sometimes, perhaps, by the 14th and 15th ver., he himself that spoke tongues did not understand, can only be said to speak to God. Let him then pray for the other gift of *interpreting* what he speaks, or let another interpret Wi.—*Not to men.* Viz. so as to be heard, that is, so as to be understood by them Ch.

VER. 6. *If I come to you, speaking with tongues in this manner, what shall I profit you, unless in revelation, &c., that is, unless I reveal, and expound to you the meaning, by some other gift, as in knowledge, in prophecy, in doctrine! Te*

12 So you also, forasmuch as you are zealous of spirits, seek to abound unto the edifying of the church.

13 And therefore let him that speaketh a tongue, pray that he may interpret.

14 For if I pray in a tongue, my spirit prayeth, but my understanding is without fruit

15 What is it then? I will pray in the spirit, I will pray also in the understanding: I will sing with the spirit, I will sing also with the understanding:

16 Else if thou shalt bless in the spirit, how shall he that holdeth the place of the unlearned say Amen to thy blessing? because he knoweth not what thou sayest.

17 For thou indeed givest thanks well, but the other is not edified.

18 I thank my God, I speak with all your tongues.

19 But in the church I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue.

20 Brethren, do not become children in sense, but in malice be children, and in sense be perfect.

21 In the law it is written: "That in other tongues, and other lips, I will speak to this people: and neither so will they hear me, saith the Lord."

22 Wherefore tongues are for a sign, not to believers, but to unbelievers: but prophecies, not to unbelievers, but to believers.

23 If, therefore, the whole church come together into one place, and all speak with tongues, and there come in unlearned persons, or unbelievers, will not they say that you are mad?

24 But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

^a Isa. xxviii. 11.

Speak tongues only without interpreting, is no ways instructive. He that speaks to me what I understand not, is no better than a barbarian to me, (so the Greek called those that spoke not their language). Wi.

VER. 12. *Of spirits.* Of spiritual gifts. Ch.

VER. 13. *Pray that he may interpret.* In order that he may be rendered more useful to the Church, as the martyrs, who prayed for those particular gifts they saw would be most useful for themselves, or their neighbours. Calm.

VER. 16. *How shall he that holdeth the place of the unlearned* (lit. an idiot) *say Amen to thy blessing?* The unlearned not knowing that you are then blessing, will not be qualified to join with you by saying Amen to your blessing. The use or abuse of strange tongues, of which the apostle here speaks, does not regard the public liturgy of the Church, (in which strange tongues were never used,) but certain conferences of the faithful, (ver. 26, &c.) in which, meeting together, they discovered to one another their various miraculous gifts of the Spirit, common in those primitive times; amongst which the apostle prefers that of prophesying before that of speaking strange tongues, because it was more to the public edification. Where also note, that the Latin, used in our liturgy, is so far from being a strange or unknown tongue, that it is perhaps the best known tongue in the world. Ch.

VER. 20—22. *Tongues are for a sign, not to believers, but to unbelievers,* according to what the law (under which he comprehends the prophet Isaias, xxviii. 11) said, *In other tongues, and other lips, I will speak to this people: and neither so will they hear me.* S. Paul here gives the sense, rather than the words of the prophet, and expounds them of what happened particularly on the day of Pentecost, when the miraculous gift of tongues was designed to strike the unbelieving people with admiration, and to bring them afterwards to the true faith: but when he adds, that *tongues are not for the believers, and that prophecies are not for the unbelievers*, he cannot mean that tongues, used with discretion, may not also be profitable to believers, or that prophecies and instructions may not also be profitable to unbelievers, as well as to the believers; for this would be to contradict what he teaches in this chapter, and particularly (ver. 24) where he says, that by prophecy the infidel is convinced, &c. S. Paul, whose design in all this chapter is to regulate the meetings, that they may be performed to greater edification, and for the instruction both of the Christians and unbelievers, thanks God, that he has the gift of tongues more than they, but says, that in the Church, or at such Church-meetings, he had rather, for the common edification of others, *speaking five words, &c., than ten thousand words, &c.*; and so he concludes, (ver. 39,) *be zealous to prophesy, and forbid not to speak with tongues.* Wi.

25 The secrets of his heart are made manifest, and so falling down on his face, he will adore God, affirming that God is among you indeed.

26 How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a revelation, hath a tongue, hath an interpretation: let all things be done unto edification.

27 If any speak in a tongue, let it be by two, or at the most by three, and in course, and let one interpret.

28 But if there be no interpreter, let him hold his peace in the church, and speak to himself and to God.

29 And let the prophets speak, two or three: and let the rest judge.

30 But if any thing be revealed to another sitting, let the first hold his peace.

31 For you may all prophesy one by one: that all may learn, and all may be exhorted:

32 And the spirits of the prophets are subject to the prophets.

33 For he is not the God of dissension, but of peace as also I teach in all the churches of the saints.

34 Let women keep silence in the churches: for it is not permitted to them to speak, but to be subject, ^b as also the law saith.

35 But if they would learn any thing, let them ask their husbands at home. For it is a shame for a woman to speak in the church.

36 Or did the word of God come out from you? Or came it only unto you?

37 If any man seem to be a prophet, or spiritual, let him know the things that I write to you, that they are the commands of the Lord.

^b Gen. iii. 16.

VER. 29—32. *Two or three, who have the gift of prophecy, may speak by turns in one of these assemblies, and the rest of the prophets shall judge, whether he be truly inspired, and speak good doctrine.*—*If any thing be revealed to another sitting by, let the former, who was standing and speaking, hold his peace, which they can do; for the spirits of the prophets are subject to the prophets,* that is, they are not like men possessed with evil spirits, who have not power to desist, or to be silent; but these, who are moved by an impulse of the Holy Spirit, have it in their power either to speak, or to be silent, as they judge convenient; for the true God is not the God of dissension and confusion, but the God of peace and order. Wi.

VER. 36—38. *Did the word of God first come out from you?* This he says to check these new preachers, by putting them in mind, that they are not the first, nor the only Christians, and so must conform themselves to the discipline practised in other Churches, especially since, as their apostle, he hath delivered them the commands of the Lord. And if any man know not, will not acknowledge, and follow these rules, he shall not be known; God will not know, nor approve his ways. The pretended reformers, from the expressions with which the apostle James the abuse some new converts made of the gifts of tongues, think they have found a plausible argument to reprehend Catholics, for using the same Latin tongue in the Mass, and in the public liturgy. S. Paul does not absolutely forbid the use of this gift of tongues, that were not understood, even by any one (as hath been already observed). All that he blames is, that many, who valued themselves on this gift, spoke at the same time altogether strange tongues, which none understood, but those who had another gift of the Spirit, called the interpretation of speeches, on which account in these meetings was nothing but confusion, without any profit, edification, or instruction, at a time, and in such circumstances, when instructions were absolutely necessary, both for the new converted Christians and also for the infidels, who flocked thither as much as the Christians. The case is now quite different, when none but Catholics meet, (especially at the Mass,) who have been instructed from their infancy what they are to believe, as to the mysteries of faith, and what they ought to practise, as to the commandments, the sacraments, prayer, and other points which they have in their catechisms, or which have been delivered them by catechistical discourses and instructions. As to the sacrifice of the Mass, which none but they who are priests can offer for the people, of which also a great part, according to the institution of the Church, as the Council of Trent observes, (Sess. 22, cap. 5,) is said with a low voice; it is not performed in Latin in the Western Church, or in Greek in the East, that the meaning of the words may be concealed, since the same Council has laid an express injunction upon all pastors, and upon all that have care of souls, that they

38 But if any man know not, he shall not be known.

39 Wherefore, brethren, be zealous to prophesy: and forbid not to speak with tongues.

40 But let all things be done decently, and according to order.

CHAP. XV.

Christ's resurrection and ours: the manner of our resurrection.

NOW * I make known unto you, brethren, the gospel which I preached to you, which also you have received, and wherein you stand,

2 By which also you are saved: if you hold fast after what manner I preached to you, unless you have believed in vain.

3 For I delivered to you first of all, which I also received: how that Christ died for our sins, ^b according to the Scriptures:

4 ^c And that he was buried, and that he rose again the third day, according to the Scriptures:

5 And that he was seen by Cephas, ^d and after that by the eleven.

6 Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep.

7 After that, he was seen by James, then by all the apostles:

8 And last of all, he was seen also by me, as by one born out of due time.

9 ^e For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace in me hath not been void, but I have laboured more abundantly than all they: yet not I, but the grace of God with me:

11 For whether I, or they: so we preach, and so you have believed.

12 Now if Christ be preached that he rose again from the dead, how do some among you say, that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then Christ is not risen again.

14 And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

15 Yea, and we are found false witnesses of God: because we have given testimony against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again.

16 For if the dead rise not again, neither is Christ risen again.

17 And if Christ be not risen again, your faith is vain for you are yet in your sins.

18 Therefore they also, who have slept in Christ have perished.

19 If in this life only we have hope in Christ, we are of all men the most miserable:

20 But now Christ is risen from the dead, the first-fruits of them that sleep.

21 ^f For by a man *came* death, and by a man the resurrection of the dead.

22 And as in Adam all die, so also in Christ all shall be made alive.

23 ^g But every one in his own order: the first-fruits, Christ, then they that are of Christ, who have believed in his coming:

24 Afterwards the end, when he shall have delivered up the kingdom to God and the Father, when he shall have abolished all principality, and authority, and power.

25 For he must reign, ^h until he hath put all enemies under his feet.

26 And the enemy, death, shall be destroyed last: ⁱ For he hath put all things under his feet. And whereas he saith,

27 All things are put under him; undoubtedly, he is excepted, who put all things under him.

28 And when all things shall be subdued unto him then the Son also himself shall be subject to him who subjected all things to himself, that God may be all in all.

* Gal. I. 11.—^b Isa. liii. 5.—^c Jonas ii. 1.—^d John xx. 19.—^e Acts ix. 3; Eph. iii. 5.—^f Col. I. 18;

Apoc. i. 5.—^g I Thess. iv. 15.—^h Psal. cix. 6; Heb. i. 13, and x. 13.—ⁱ Psal. viii. 8; Heb. ii. 8

frequently, and especially on Sundays, and holidays, expound to the people, what is contained in the Mass, to wit, the parts, and the ceremonies. See 22d Sess. cap. 8. And this command is again repeated, (Sess. 24, cap. 7,) that they instruct the people in their mother tongue concerning the Divine mysteries and sacraments. All that can read, may find the Mass translated into their own language, and the most ignorant are taught and instructed, that by the different parts are represented the death and sufferings of our Saviour, Christ. Now the second thing to be examined is, whether, all things duly considered, it be better to retain the public Church-offices in Latin, and in those ancient dead languages, as they are called, or to turn the liturgy into as many tongues as are spoken in different places and countries! Our adversaries, by this new alteration which they have made, have gone against the judgment of all Christian Churches, both in the West and East, and in all parts of the world. For as Mons. Simon takes notice, in his Critics, all other Churches (the Protestant only excepted) have judged it more expedient to stick to the words and languages of their ancient liturgies, the Grecians to the ancient Greek, which now the ignorant among them do not understand; the like is to be said of the ancient Syriac, Arabic, Coptic, &c. And it is also observed, that the Israelites continued the reading of the law and the prophets in the ancient Hebrew, which the common people of the Jews did not understand after their return from the Babylonian captivity. There is this great convenience, that the same priest can perform all the public Church offices in all places and kingdoms where he travels. All the faithful, whithersoever they have occasion to go, meet with the same Mass and liturgy in the same words abroad, which they were accustomed to hear at home. The same uniformity is every where preserved without change or confusion. But according to the method introduced by the Protestants, the liturgy must be changed into as many different tongues, as there are countries and places, and in almost every century, as we see by experience, languages are liable and subject to considerable changes and alterations. From hence arises a danger of changes, as to the doctrine and belief of the faithful:

errors and heresies are the consequences, that follow such frequent changes, especially when by another false principle of the said reformers, every private man and woman has a right to expound the hard and obscure places of the Holy Scriptures, which make up the chief and greatest part of all public liturgies in all Christian Churches. Wi.

CHAP. XV. This chapter is addressed to some among the Corinthians who denied a resurrection: S. Paul, therefore, in order to cure this philosophical opinion, gives them his counsel and advice in this chapter; and lest he might be thought to preach up a new doctrine, in the beginning of his admonitions he informs them that he is preaching no other gospel than what he has always taught, and wherein they believe. Estius.

VER. 7. *He was seen by James.* The time is not mentioned in the Gospels. Wi.
VER. 8. *As by one born out of due time;* not born at the ordinary term meaning after Christ's ascension. He calls himself so out of humility, abating being commonly imperfect and less than others. Wi.

VER. 10. *I have laboured more abundantly.* He does not say better, or that he excelled them: and even as to his labours, he gives the honour to God: *Not I, but the grace of God with me.* Wi.

VER. 24, &c. *Afterwards the end;* i. e. after the general resurrection of all will be the end of the world. Then Christ shall deliver up his kingdom, as to this world, over all men, over the devil and his apostate angels, signified by *principalties* and *powers*; not but that Christ, both as God and man, shall reign for all eternity, not only over his elect, but over all creatures, having triumphed by his resurrection over the enemy of mankind, the devil, over sin, and over death, which is, as it were, the last enemy of his elect. Wi.

VER. 28. *The Son also himself shall be subject to him.* That is, the Son will be subject to the Father, according to his human nature, even after the general resurrection; and also the whole mystical body of Christ will be entirely subject to God, obeying him in every thing. Ch.

29 Otherwise what shall they do, who are baptized for the dead, if the dead rise not again at all? why are they then baptized for them?

30 Why also are we in danger every hour?

31 I die daily by your glory, brethren, which I have in Christ Jesus, our Lord:

32 If (according to man) I fought with beasts at Ephesus, what doth it profit me if the dead rise not again? Let us eat and drink, for to-morrow we shall die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake, ye just, and sin not. For some have not the knowledge of God; I speak it to your shame.

35 But some man will say: How do the dead rise again? or with what manner of body shall they come?

36 Senseless man, that which thou sowest, is not quickened, except it die first.

37 And that which thou sowest, thou sowest not the body that shall be: but bare grain, as of wheat, or of some of the rest.

38 But God giveth it a body as he will: and to every seed its proper body.

39 All flesh is not the same flesh: but some is that of men, another of beasts, another of birds, another of fishes.

40 And there are bodies celestial, and bodies terrestrial: but the glory of the celestial is one, and that of the terrestrial another.

41 There is one glory of the sun, another glory of the moon, and another glory of the stars. For star differeth from star in glory:

42 So also is the resurrection of the dead. It is sown in corruption, it shall rise in incorruption.

43 It is sown in dishonour, it shall rise in glory: It is sown in weakness, it shall rise in power:

44 It is sown an animal body, it shall rise a spiritual body. If there be an animal body, there is also a spiritual body, as it is written:

45 "The first man, Adam, was made a living soul: the last Adam a quickening spirit.

46 But not first that which is spiritual, but that which is animal: afterward that which is spiritual.

47 The first man was of the earth, earthly: the second man from heaven, heavenly.

48 Such as is the earthly, such also are the earthly: and such as is the heavenly, such also are they that are heavenly.

49 Therefore as we have borne the image of the earthly let us bear also the image of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot possess the kingdom of God: neither shall corruption possess incorruption.

51 Behold I tell you a mystery: We shall all indeed rise again: but we shall not all be changed.

52 In a moment, in the twinkling of an eye, at the last trumpet: for the trumpet shall sound, and the dead shall rise again incorruptible: and we shall be changed.

53 For this corruptible must put on incorruption: and this mortal must put on immortality.

54 And when this mortal hath put on immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory.

55 O death, where is thy victory? O death, where is thy sting?

56 Now the sting of death is sin: and the power of sin is the law.

^a Wisd. ii. 6; Isa. xxii. 13, and lvi. 12.—^b Gen. ii. 7.

^c Osee xiii. 14; Heb. ii. 14.

VER. 29. *Who are baptized for the dead.** He still brings other proofs of the resurrection. This is a hard place, and the words are differently expounded. S. Chrys. and the Greek interpreters, who generally follow him, expound these words, *who are baptized for the dead*, as if it were the same as to say, who receive baptism with hopes that they themselves, and all the dead, will rise again; and therefore make a profession, when they are baptized, that they believe the resurrection. So that S. Paul here brings this proof, among others, that they who have been made Christians, and continue Christians, cannot call in question the resurrection, which they professed to believe in their creed at their baptism, the creed being always repeated before they were baptized. Others, by being *baptized for the dead*, understand those who begged and called for baptism when they were in danger of death, and would by no means go out of this world without being baptized, hoping thereby to have a happy resurrection of their bodies: so that to be baptized for the dead is the same as on the account of the state of the dead, which they were entering into. See S. Epiphanius. Hæc. 8, p. 114, edit. Petavii. Wi.—Some think the apostle here alludes to a ceremony then in use: but others, more probably, to the prayers and penitential labours performed by the primitive Christians for the souls of the faithful departed: or to the baptism of afflictions and sufferings undergone for sinners spiritually dead. Ch.

VER. 31. *By your glory.*† He seems, especially by the Greek text, to call God to witness, and to protest by the reasons he has to glory or boast in their conversion, that his life is as it were a continual death. Others expound it, I die daily for your glory; or, that I may have reason to glory for the progress of the gospel. Wi.

VER. 32. *With beasts at Ephesus.* He seems to mean, with men as cruel and brutal as beasts: for there is not sufficient reason to think that at Ephesus he was exposed to beasts in the amphitheatre. Wi.—Interpreters are divided upon this passage. Calmet is of opinion that S. Paul was exposed in the amphitheatre at Ephesus, but was secured from all injury by the all-powerful hand of God: he produces the testimony of S. Chrys., Theo., S. Amb., S. Cyp., and S. Hil., all of whom understand this passage in the literal sense. Nicephorus cites a book, entitled *The Travels of S. Paul*, in confirmation of this fact, wherein (he informs us) there is a long account of this transaction. S. Jerom says, that S. Paul was condemned by the governor of Ephesus to be devoured by beasts. Estius seems to maintain the same opinion as Chall. To inspirit us to combat, it is advisable to turn our eyes frequently to a future life. The brevity of the present is a principle common to the morality of Jesus Christ, and to that of Epicurus. But how contrary are the conclusions! Why should we not rather say, "Let us watch,

and fast, and pray, and do penance, for to-morrow we die; and after that, judgment."—*Let us eat and drink, &c.* That is, if we did not believe that we were to rise again from the dead, we might live like the impious and wicked, who have no belief in the resurrection. Ch.

VER. 33. *Evil communications* (or discourses) *corrupt good manners.* He hints that this error against the resurrection, and the other faults into which they had fallen, were occasioned by the heathen philosophers and other vain teachers among them. Wi.

VER. 35—50. *How do the dead rise again?* He now answers the objections these new teachers made against the resurrection. S. Chrys. reduces them to these two questions: How is it possible for them to rise? and in what manner, or with what qualities, will they rise? To show the possibility, he brings the example of a grain of wheat, or of any seeds, which must be corrupted, and die as it were in the ground, and then is quite changed, comes up with a blade, a stalk, and an ear quite different from what it was when sown, and yet comes to be wheat again, or to be a tree that produces the same kind of fruit; so God can raise our bodies as he pleaseth. Here the bodies even of the just are subject to corruption, to decay, liable to death, but they shall then rise to a state of incorruptibility and immortality. And so he answers the second question, that here every one's body is a weak, sensual, animal body, clogged with many imperfections, like that of Adam after he had sinned; but at the resurrection, the bodies of the saints shall be spiritual bodies, blessed with all the perfections and qualities of a glorified body, like to that of Christ after he was risen.—*But not first that which is spiritual, &c.*, (ver. 46,) that is, both in Adam and in us, and even in Christ, the body was first mortal, which should afterwards be made spiritual and immortal by a happy resurrection.—*Such as is the earthly man, &c.*, (ver. 48,) that is, as the first man Adam, was earthly by his earthly and mortal body, so were we and all his posterity earthly; but such as the heavenly man, Christ, was heavenly, and rose with a heavenly and immortal body; so shall all those be heavenly, to whom he shall give a spiritual, a heavenly, and an immortal body at their happy resurrection.—*Therefore*, (ver. 49,) *as we have borne the image of the earthly man*, (that is, have been made mortal, and also by sin subject to the corrupt inclinations of this mortal body,) *so let us bear also the image of the heavenly one*, by a new life imitating Christ, by which means we shall be glorified with him, both as to soul and body.—*Now this I say*, and admonish you, brethren, (ver. 50,) *that flesh and blood cannot possess the kingdom of God*; i. e. those that lead a sensual and carnal life, nor the corruption of sin, deserve the state of incorruption in glory.

VER. 51. *We shall all indeed rise again, but we shall not all be changed.*

57 * But thanks be to God, who hath given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast and unmoveable: always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord.

CHAP. XVI.

Of collections of alms, admonitions, and salutations.

NOW concerning the collections that are made for the saints, as I have given order to the churches of Galatia, so do you also.

2 On the first day of the week let every one of you put apart with himself, laying up what it shall well please him: that when I come, the gatherings be not then to be made.

3 And when I shall be with you: whomsoever you shall approve by letters, those will I send to carry your bounty to Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come to you, when I shall have passed through Macedonia. For I shall pass through Macedonia.

6 And with you, perhaps, I shall make a stay, or even spend the winter: that you may bring me on my journey whithersoever I shall go.

7 For I will not see you now by the way; for I hope that I shall remain with you some time, if the Lord permit.

8 But I will stay at Ephesus until Pentecost.

9 For a gate is opened to me, large and evident: and many adversaries.

10 Now if Timothy come, see that he be with you without fear, for he worketh the work of the Lord, as I also do.

* 1 John v. 5.

This is the reading of the Latin Vulgate, and of some Greek MSS., and the sense is, that all, both good and bad, shall rise, but only the elect to the happy change of a glorious body. Some expound the Greek only to signify, that all *shall not sleep*, i. e. shall not remain for any time in the grave, as others who die are accustomed to do. Wi.

VER. 54. *Death is swallowed up in victory*, in regard of the saints and the elect, so that it may be said, *O death, where is thy victory? O death, where is thy sting?* over which the saints shall triumph, and also over sin and hell. Wi.

* V. 29. *Qui baptizantur pro mortuis*, οἱ βαπτίζοντες ὑπὲρ τῶν νεκρῶν. See S. Chrys. ὁμ. μ. p. 154, ἐπὶ τῇ πίστει ταύτῃ, &c. See Tertul. l. de Resurre. Carnis, c. 48, and l. 5 cont. Marcion, c. 10, and the notes of Rigaltius on these places. See S. Epiphani. Hær. 8, p. 114, ἐπὶ ταύτῃ τῇ ἐλπίδι, &c.

† V. 31. *Morior per vestram gloriam*, νῆ τὴν ὑμετέραν καύχησιν.

‡ V. 51. *Omnes quidem resurgemus, sed non omnes immutabimur*; and so some Greek MSS. have, πάντες ἀναστήσομεν, but in most Greek copies we find, πάντες μὲν οὐ κοιμηθήσομεθα, πάντες δὲ ἀλλαγώμεθα. See S. Jer., (Ep. ad Minervium Alexandrium, tom. 4, p. 207, et seq. ed. Ben.,) where he gives at large the different opinions and readings. See also his Epist. to Marcella, (tom. 4, p. 166,) where he says, Deprehensi in corpore in iisdem corporibus occurrent ei (Christo).

CHAP. XVI. VER. 1. S. Paul had been charged by the apostles, at the Council of Jerusalem, to collect alms from the faithful of other Churches, for their poor brethren in Palestine.

VER. 2. *On the first day of the week*, which is Sunday, and our sabbath, & the Jewish sabbath, as S. Chrys. observes, so that before this time the apostles had appointed the first day of the week for the worship of God. Wi.

11 Let no man, therefore, despise him, but conduct ye him on his way in peace: that he may come to me. For I look for him with the brethren.

12 As to our brother, Apollo, I let you know that I earnestly intreated him to come to you with the brethren: and indeed it was not his will at all to come at this time. But he will come when he shall have leisure.

13 Watch ye, stand fast in the faith, do manfully, and be strengthened.

14 Let all your actions be done in charity.

15 And I beseech you, brethren, you know the house of Stephanas, and of Fortunatus, and of Achaicus, that they are the first-fruits of Achaia, and have dedicated themselves to the ministry of the saints:

16 That you also be subject to such, and to every one that worketh with us, and laboureth.

17 And I rejoice in the presence of Stephanas, and Fortunatus, and Achaicus, for that which was wanting on your part, they have supplied.

18 For they have refreshed both my spirit and yours. Know them, therefore, that are such.

19 The churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the church that is in their house: with whom I also lodge.

20 All the brethren salute you. Salute one another with a holy kiss.

21 The salutation of me, Paul, with my own hand.

22 If any man love not our Lord, Jesus Christ, let him be an anathema, Maran Atha.

23 The grace of our Lord, Jesus Christ, be with you.

24 My charity be with you all in Christ Jesus. Amen.

VER. 5. *Now I will come*. S. Paul came to Corinth a year after he had written this Epistle. Titus, his favourite disciple, arrived at Corinth before S. Paul, and was received with the greatest marks of esteem: by him he sent his Second Epistle to the Corinthians. Calmet.

VER. 9. *A gate is opened to me, large and evident*; that is, a fair and good occasioning of labouring to convert many, where there are many adversaries. Wi.

VER. 12. *As to our brother*. S. Paul here makes an apology for sending Timothy to them, who was a young man, and not so renowned for eloquence and sanctity as Apollo, informing them that Apollo did not wish to come, perhaps on account of the commotions that were at Corinth on his account. Est.

VER. 17. *Which was wanting on your part, they have supplied*, by informing me, and giving me a full account of all. Wi.

VER. 22. *Let him be anathema*, accursed. Maran Atha,† which, according to S. Jerom and S. Chrys., signify the Lord is come already, and so is to be taken as an admonition to those who doubted of the resurrection, and is to put them in mind that Christ, the Judge of the living and the dead, is come already. Wi.

VER. 24. Happy, thrice happy the pastor, whose life, labours, zeal, and the testimony of his own conscience, embolden him to say, with S. Paul, that he loves the flock of Jesus Christ, that he only loves them for Jesus Christ, and in Jesus Christ, by virtue of his Holy Spirit.

* V. 2. *Per unam*, that is, primam Sabbati, εἰς μίαν σαββάτων. S. Chrys. ὁμ. μ. τουτίστι κυριακὴν, p. 530.

† V. 22. *Maran Atha*, μαρὰν ἀθά. S. Chrys. τί δὲ ἐστὶ μαρὰν ἀθά; ὁ κύριος ἡμῶν ἦλθε, &c. See S. Hierom, Epist. ad Marcellam. tom. 2, p. 706, and de nominibus Hebraicis, tom. 4, p. 78.

THE
SECOND EPISTLE OF S. PAUL, THE APOSTLE,
TO THE
CORINTHIANS.

This Epistle was written not long after the first, (an. 57,) some months before that to the Romans, from some place in Macedonia, perhaps from Philippi, as marked at the end of divers Greek copies, though it is observed, that those subscriptions are not much to be relied upon. Wi.—In this Epistle S. Paul comforts those who are now reformed by his admonitions to them in the former, and absolves the incestuous man on doing penance, whom he had before excommunicated for his crime. Hence he treats of true penance, and of the dignity of the ministers of the New Testament. He cautions the faithful against false teachers, and the society of infidels. He gives an account of his sufferings, and also of the favours and graces which God hath bestowed on him. Ch.—S. Paul, not being able to come to the Corinthians as soon as he had promised, writes this Epistle to inform them that it was not through inconstancy, but on account of several weighty reasons, which had hitherto hindered him. Several other reasons, likewise, compelled him to write. For during his absence, several false teachers of the Jews had come amongst them, teaching them that it was necessary to observe the law of Moses, in order to be saved. S. Paul, therefore, first excuses himself, by saying that the afflictions and troubles he had met with, had hindered him from coming to them. He next orders the fornicator to be restored to favour; after which he extols his apostleship, forming a comparison between the law of Christ, and of Moses, wherein he blames the false teachers. He then subjoins an exhortation to a pious and holy life, with liberality in their alms, after the example of the Macedonians. As the false teachers had been very industrious in establishing their own reputation, by detracting from that of S. Paul, he enumerates his own sufferings, and the favours he had received from God, showing that he had much more reason to glory than they; and concludes by exhorting them to correct those faults with which they still remain infected. Estius.

CHAPTER I.

He speaks of his troubles in Asia. His not coming to them was not out of levity. The constancy and sincerity of his doctrine.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, *our* brother: to the church of God that is at Corinth, with all the saints who are in all Achaia.

2 Grace to you, and peace from God, our Father, and from the Lord Jesus Christ.

3 * Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all consolation,

4 Who comforteth us in all our tribulations: that we also may be able to comfort them who are in any distress, by the exhortation wherewith we also are exhorted by God.

5 For as the sufferings of Christ abound in us: so also by Christ doth our comfort abound.

6 Now whether we be in tribulation, *it is* for your exhortation and salvation: or whether we be comforted, *it is* for your consolation: or whether we be exhorted, *it is*

for your exhortation and salvation, which worketh the enduring of the same sufferings which we also suffer.

7 That our hope for you may be steadfast: knowing that as you are partakers of the sufferings, so shall you be also of the consolation.

8 For we would not have you ignorant, brethren, of our tribulation, which came to us in Asia, that we were pressed out of measure above *our* strength, so that we were weary even of life.

9 But we had in ourselves the answer of death, that we should not trust in ourselves, but in God, who raiseth the dead:

10 Who hath delivered, and doth deliver us out of so great dangers: in whom we hope that he will yet also deliver us.

11 You helping withal in prayer for us: that for this gift obtained for us, by many persons, thanks may be given by many in our behalf.

12 For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we

* Eph. i. 3; 1 Peter i. 3.

CHAP. I. VER. 1. S. Timothy, it appears, had been sent to Corinth to confirm the faith in the doctrine which they had received from S. Paul. After he had fulfilled this commission, he returned to S. Paul, and gave him an account how they had behaved, and what good effects his first letter had produced. He styles him brother, to conciliate to him the esteem and respect of the Corinthians. This Epistle is not merely addressed to the Corinthians, but to all Achaia, of which Corinth was the capital. Estius.—Others think that Timothy had left Corinth before S. Paul's First Epistle had arrived thither; and that this determined S. Paul to send Titus with another disciple thither. See 2 Cor. xii. 18. From him S. Paul had the consolation to learn the happy effects produced by his first letter. See *ibid.* vi. vii. xi.

VER. 4. *Wherewith we also are exhorted by God.* The Latin interpreter sometimes translates the same Greek word by *exhorted*, sometimes by *comforted*: so the sense may be, *with which we are comforted by God.* Wi.

VER. 5. S. Paul here styles his own sufferings, the suffering of Christ, to show that Christ takes part and suffers in all his members. S. Chrys.—Though it is generally understood to signify the sufferings undergone for Christ. Estius.

VER. 6. *Or whether we be exhorted,* it is for your exhortation and salvation.* These words are not in the present Greek copies; the omission is not of moment, being in a manner a repetition of what is in the same verse; the sense is, that this appears to us for your instruction, and that you may be *exhorted*, or *comforted*, by our example. This is also signified by the following words, *which makes you bear* (lit. *which worketh the enduring*) *the like tribulations as we suffer.* Wi.

VER. 8. *That we were weary even of life.* The Greek seems to imply the condition of one who knows not what way to turn himself, seeing no prospect to avoid the dangers. Wi.—The sufferings which we underwent in Asia were so great, that we

despaired of escaping even with our life. We were in daily expectation of death: like the criminal, who has been condemned to death, we had no hopes of escaping, but we trusted in God, who has delivered us from all danger, by your intercession. ver. 11. He alludes to the tumult raised at Ephesus, and other afflictions which befell him on that account, which, though not mentioned in the Acts, (xix. 24 &c.,) were of such a nature as to make him weary of life. S. Chrys.

VER. 9. *The sentence.* Lit. *the answer of death*, by which death seemed unavoidable; and this God permitted to teach us not to *trust*, or *confide*, in ourselves, but in him only, &c. Wi.

VER. 11. *That for this gift,† or favour, obtained for us by many persons, &c.* The words and construction are obscure, both in the Latin and Greek. It would seem a tautology if translated, *that by many persons thanks may be rendered by many.* Therefore the sense must be, that God must now be thanked by many persons for the benefit in preserving my life, and hearing the prayers of many persons, who before had prayed for my life. Wi.—S. Paul, in soliciting the prayers of the Corinthians, did not suppose that this was derogatory to Christ's mediation, nor to the hope he had in God. And can it be more dishonourable to God to solicit the aid of saints in heaven than of sinners on earth? Or is it to be supposed, asks S. Jerom, that the intercession of our fellow-men beneath, is more available with God than the prayers of those who enjoy the beatific vision above. Cont. Vigil.

VER. 12. *And sincerity of God,‡* which, according to the style of the Scriptures, seems the same as in *great sincerity.*—In the grace of God, and more abundantly towards you: the sense seems to be, that God had wrought more wonders and miracles by him for their conversion, than in other places. Wi.

have conversed in this world: and more abundantly towards you.

13 For we write no other things to you, than what you have read and known. And I hope that you shall know unto the end:

14 As also you have known us in part, that we are your glory, as you also are ours on the day of our Lord Jesus Christ.

15 And in this confidence I had a mind to come to you before, that you might have a second favour:

16 And to pass by you into Macedonia, and again from Macedonia to come to you, and by you to be brought on my way towards Judea.

17 When, therefore, I had a mind to do this, did I use levity? Or the things that I purpose, do I purpose according to the flesh, that there should be with me, *It is*, and *It is not*.

18 But God is faithful, for our preaching which was to you, was not, *It is*, and *It is not*.

19 For the Son of God, Jesus Christ, who was preached among you by us, by me, and Silvanus, and Timothy, was not, *It is*, and *It is not*, but, *It is*, was in him.

20 For all the promises of God are in him, *It is*: therefore also by him, Amen to God, unto our glory.

21 Now he that confirmeth us with you in Christ, and he that hath anointed us, is God:

22 Who also hath sealed us, and given the pledge of the Spirit in our hearts.

23 But I call God to witness upon my soul, that to spare you, I came not as yet to Corinth: not because we

lord it over your faith: but we are helpers of your joy: for in faith you stand.

CHAP. II.

He grants a pardon to the incestuous man, upon his doing penance.

BUT I determined this with myself, that I would not come to you again in sorrow:

2 For if I make you sorrowful: who is he then that should make me glad, but he who is made sorrowful by me?

3 And I wrote this same to you; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice: having confidence in you all that my joy is *the joy* of you all.

4 For out of much affliction, and anguish of heart, I wrote to you with many tears: not that you should be made sorrowful, but that you might know the charity I have more abundantly towards you.

5 And if any one have caused grief, he hath not grieved me: but in part, that I may not charge you all.

6 To him who is such a one, this rebuke is sufficient, which is given by many:

7 So that on the contrary you should rather forgive him, and comfort him, lest perhaps such a one be swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that you would confirm your charity towards him.

9 For to this end also did I write, that I might know the experiment of you, whether you be obedient in all things.

10 And to whom you have forgiven any thing, I also

† V. 11. Ut ex multorum personis, ejus, quæ in nobis est donationis, per multa gratiæ agatur pro nobis. The Greek is clearer, *ἵνα ἐκ πολλῶν προσώπων, τῶν εἰς ἡμᾶς χάρισμα, διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.*

§ V. 12. Sinceritate Dei, εὐκρίνεια Θεοῦ, so montes Dei, i. e. magni.

|| V. 22. Pignus spiritus, τὸν ἀρραβῶνα. That by receiving the earnest, says S. Chrys., p. 662, you may be assured to receive the whole.

CHAP. II. VER. 1. S. Paul continues to justify his not coming to them as he promised. He told them that he did not wish to domineer over their faith, but that his whole design was to contribute to their joy, and that he did not wish to visit them as long as any thing remained worthy of correction, lest his presence should only increase their sorrow. And if in his former Epistle he made use of strong expressions, it was not through any design to make them sad, but merely to correct them, by which he manifested his great charity for them. Calmet.

VER. 2. *Who is he that should make me glad?* &c. The sense is to be gathered from the circumstances. He speaks of the Corinthian guilty of incest, whom he brought to sorrow and repentance, by excommunicating him in his former Epistle, and now S. Paul rejoiceth at his conversion. Wi.

VER. 5. *And if any one* (he means the same incestuous man) *have caused grief, or caused me to grieve, he hath not grieved me*, that is, not me only, but all the virtuous Christians at Corinth: *but in part, that I may not charge you all with this fault.* The sense seems to be, *but in part*, that is, it was only one man, and some that joined with him, by showing themselves unconcerned for his scandalous crime, so that I do not blame the rest: or as it was *but in part*, that is, it was only a passing trouble for a little time, since by admonitions and severities, he soon repented. Wi.

VER. 6. *This rebuke*, already given him, may suffice, and I would have you pardon and comfort him, lest he be overwhelmed, and as it were swallowed up* and devoured by an excess of grief, so that by the artifices of satan, which we are acquainted with, it turn to his greater prejudice. I wrote, and proceeded in that manner, to know by experience, how far you are obedient to me, and to the ministers of Christ. Wi.

VER. 9. This was another reason why I wrote my former letter to you, viz. to try your obedience, and your attachment to the faith, and that I might know whether the difference of opinion which prevailed among you had prevented you from being obedient. C.

VER. 10. *I also.* The apostle here granted an indulgence, or pardon, in the person, and by the authority of Christ, to the incestuous Corinthian, whom before he had put under penance: which pardon consisted in a releasing of part of the temporal punishment due to his sin. Ch.—Now as you have pardoned him by my instructions, and have received him again into your communion, I also pardon him, and confirm what you have done, for your sake, as well as for his, and

VER. 17. *When, therefore, I had a mind, and purposed to come to you, did I use levity?* was it an effect of levity, of a fickle mind, and of a want of sincerity? or do I purpose and promise things according to the flesh, to human motives and interest, which make me say, and unsay again, so that in me is *yes* and *no*? Wi.

VER. 18. *But God is faithful.* The sense seems to be, as God is faithful, or I appeal to God, who is faithful, that in what I have preached to you, there is not *yes* and *no*; my doctrine concerning the faith in Jesus Christ, is and was always the same. Whether I, or Silvanus, or Timothy, preached the *Son of God*, that is, what we taught concerning the Son of God, was not *yes* and *no*, was not first one thing, and then another; *but in him was yes* only, that is, in him, and his doctrine, which we have taught, all is *yes*, firm, and unchangeable. Wi.

VER. 19. *It was in him.* There was no inconstancy in the doctrine of the apostles, sometimes, like modern sectaries, saying, *It is*, and at other times saying, *It is not*. But their doctrine was ever the same, one uniform *yea*, in Jesus Christ, one *Amen*, that is, one *truth* in him. Ch.

VER. 21, 22. This must needs be true, because he is God, who hath confirmed us with you, both us and you in Christ, in the faith, and grace of Christ crucified, who hath anointed us with Divine graces, who hath sealed us, as it were, by an indelible character, in the sacraments of baptism, and confirmation, and ordination, when we were made the ministers of Christ, who in this manner hath given the pledge of his Holy Spirit in our hearts, a sufficient pledge and earnest of his graces in this life, and of the glory he has prepared for us in the next. Wi.—By these texts, and Ephes. iv., the Catholic Church teaches, that we are anointed and consecrated to the service of God, and sealed with a spiritual and distinctive mark, called by divines, a *character*, (see S. Jer. in Ephes. iv. S. Cyril, Cateches. 17.) which, as it is indelible, can never be iterated. The same is true of confirmation, and holy orders. See S. Aug. cont. Parmen. c. 13, and Conc. Tarrac. c. 6.

VER. 23. Now as to my not coming to you, I call God to witness, that I only deferred my coming out of kindness to you, and that I came not hitherto to Corinth, to spare you, when by reason of the disorders among you, I must have been forced to use severities against those who were not yet reformed.—Not that we lord it over your faith, nor desire to treat God's faithful with severity, or by showing the power that God hath given us: but we rather desire to be helpers and promoters of your joy, that we may rejoice together with you in God. And now I have this greatest comfort to hear that you stand steadfast and firm in the faith of Christ. Wi.

* V. 6. In the Greek we only read, *εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων, ὧν καὶ ἡμεῖς πάχομεν εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας.*

† V. 8. Ita ut tæderet nos etiam vivere, ὥστε ἐξαπορηθῆναι. See S. Chrys. in 2. p. 556.

for, what I forgave, if I have forgiven any thing, for your sakes have I done it in the person of Christ,

11 That we may not be circumvented by satan: for we are not ignorant of his devices.

12 And when I was come to Troas, for the gospel of Christ, and a door was opened to me in the Lord,

13 I had no rest in my spirit, because I found not Titus, my brother, but bidding them farewell, I went from thence to Macedonia.

14 Now thanks be to God, who always causeth us to triumph in Christ Jesus, and maketh manifest the odour of his knowledge by us in every place.

15 For we are unto God the good odour of Christ in them who are saved, and in them who perish.

16 To some, indeed, the odour of death unto death: but to the others, the odour of life unto life. And for these things who is so sufficient?

17 For we are not as many adulterating the word of God, but with sincerity, but as from God, in the sight of God, we speak in Christ.

CHAP. III.

He needs no commendatory letters. The glory of the ministry of the New Testament.

DO we begin again to commend ourselves? Or do we need (as some do) epistles of commendation to you, or from you?

2 You are our epistle, written in our hearts, which is known and read by all men:

3 You being made manifest, that you are the epistle of

Christ, ministered by us, and written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshy tables of the heart.

4 And such confidence we have, through Christ, towards God:

5 Not that we are sufficient to think any thing of ourselves, as of ourselves: but our sufficiency is from God:

6 Who also hath made us fit ministers of the new testament: not in the letter, but in the Spirit: for the letter killeth: but the Spirit giveth life.

7 Now if the ministration of death, engraven with letters upon stones, was glorious; so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which is done away:

8 How shall not the ministration of the Spirit be rather in glory?

9 For if the ministration of condemnation be glory much more the ministration of justice aboundeth in glory?

10 For even that which was glorious in this part was not glorified, by reason of the glory that excelleth.

11 For if that which is done away, was glorious: much more that which remaineth is in glory.

12 Having, therefore, such hope we use much confidence.

13 * And not as Moses put a veil over his face, that the children of Israel might not stedfastly look on the face of that which is made void,

* Exod. xxxiv. 35.

dispense with any further severities of a longer penance, which he deserved. S. Chrys.

VER. 11. In the name and in the person of Christ, I ordered him to be excommunicated; in the same, I order him now to be readmitted into your communion, and this for your sake. S. Amb.

VER. 12, &c. When I was come to Troas . . . and a door was opened to me, towards promoting the gospel, which I never neglect, yet I had no rest in my spirit; I remained still in a great concern for you, not meeting with Titus, from whom I expected with impatience to hear how all things went with you at Corinth: I went on, therefore, bidding them farewell at that time, and deferred the good I might do by a longer stay with them till another time. Wi.—Troas is the same town as the ancient Troy or Illium, famous for its ten years' siege, when it was destroyed by the Greeks in the year 1184, B. Christ. Estius.

VER. 14. Thanks be to God, who always causeth us to triumph by his grace, that we every where make manifest the odour of his knowledge, making God known and worshipped, and instructing the people in the faith of Christ, to the advantage and eternal good of those who hearken to us, and are saved; but to the greater condemnation of those, who, after they have heard of the truth, by their own fault remain obstinate: so that the preaching of the gospel is to some the odour of death unto death; when they remain dead in their sins, they incur an eternal death: and to them who are converted, the odour of life unto life; they receive the spiritual life of grace in their souls in this world, and an eternal life in the next. Wi.

VER. 16. The odour of death, &c. The preaching of the apostle, which by its fragrant odour brought many to life, was to others, through their own fault, the occasion of death; by their wilfully opposing and resisting that Divine call. Ch.—And for these things who is so sufficient, as we whom Christ hath chosen to be the ministers of his gospel? In the Greek copies and in S. Chrys., we only read, who is fit? as if he said, who is fit to discharge this great duty without the continual assistance of God's grace? The reading of the Latin Vulgate seems to agree better with the following verse of the next chapter, when he answers their objection, Do we then begin again to commend ourselves? Wi.—Who are so fit as we who are chosen by God to fulfil his ministry? If God had not chosen us, how should we have been able to acquit ourselves of so arduous an undertaking? for we did not intrude or thrust ourselves into this ministry. C.

* V. 7. Ne forte . . . absorbeatur, καταποθῇ, absorbeatur, deglutitur.

† V. 10. In persona Christi, ἐν προσώπῳ Χριστοῦ, [not only before Christ,] and S. Chrys. says, ὡς τοῦ Χριστοῦ κελεύοντός, Christo jubente, though he had not done sufficient penance, nor deserved it: οὐ γὰρ ἐπειδὴ ἀξιός ἐστι οὐδὲ ἐπειδὴ ἀρχεῦσαν μετένοον ἐπέδειξατο.

‡ V. 16. Et ad hæc quis tam idoneus? but in the Gr. without tam; καὶ πρὸς ταῦτα τίς ἱκανός.

§ V. 17. Adulterantes, καπελεύοντες, cauponantes, upon which S. Chrys., p. 576, ὅταν τις νοθεύῃ τὸν οἶνον.

CHAP. III. VER. 1. The apostle had been obliged, in different parts of his First Epistle, to say some things to his own advantage, in order to maintain the dignity of his ministry against false teachers, who had endeavoured to lessen his authority. He is again obliged to show the excellency of his ministry, and the superiority of the gospel over the law of Moses. Theodoret.

VER. 2. You are our epistle, better, and of greater force, than any commendatory epistle, written and engraven in my heart, by the love and affection I bear you. Wi.

VER. 3. Though the Scriptures be of the Holy Ghost, the proper book of Christ's doctrine is in the hearts of the faithful, the true mansions of the Holy Spirit. Hence S. Irenæus says, "If the apostles had left no writings, ought we not to follow the order of tradition they delivered to the persons to whom they committed the Churches? How many barbarous nations have received and practised the faith without any thing written in ink and paper!" l. 3, c. 4.

VER. 5, 6. To think any thing of ourselves, that may deserve a reward in heaven.—But Christ hath made us fit ministers of his New Testament by the Spirit, for the letter of the Old Testament killeth, but the Spirit of the New Testament giveth life. Wi.—The letter. Not rightly understood, and taken without the Spirit. Ch.—This verse (6th) refers to that in the last chapter, where he says, And for these things who is so fit? Who is so capable of such a ministry? It is God alone who gives us strength, light, and grace. I am far from giving a part only to God, and a part to myself. It all exclusively belongs to him. S. Chrys.

VER. 7. Now if the ministration of death: he meaneth the former * law, which by giving them a greater knowledge, and not giving graces of itself to fulfil those precepts, occasioned death, was notwithstanding glorious, accompanied with miracles on Mount Sinai, and so that the israelites, when Moses came down from the mountain, could not bear the glory of his countenance, which he was forced to cover with a veil, when he spoke to them. Shall not the ministration of the Spirit in the new law, which worketh our sanctification and salvation, abound with much greater glory? especially since the old law was to be made void, and pass away.—Neither was that glorified, or to be esteemed glorious, in comparison of the new law, the blessings of the new so far surpassing those of the old law. Wi.

VER. 12. Having, therefore, such hope, we use much confidence and assurance, and need not conceal God's promises, nor put a veil over our face, as Moses did the children of Israel not being able to look on the face of that which is made void, meaning on that passing glory of Moses, to whom the law was given, and of that law, and all that belonged to it, which was only to last till the coming of Christ, and which is now made void. The reading of the ordinary Greek is now different, viz. that they looked not on the end of that which is now made void, meaning by the end, on Christ, who was the end of the law, which now by his coming is abolished and made void, as it was always designed to be. Wi.

VER. 13. The apostle here informs the Corinthians that the apostles speak with confidence, without any veil, discovering to men mysteries hidden from the foundation of the world; not like Moses, who put a veil on his face that the israelites might not look stedfastly, or might not discover the weakness and short duration

14 But their senses were made dull. For, until this day, the self-same veil, in the reading of the old testament, remaineth not taken away, (because in Christ it is done away)

15 But even until this day, when Moses is read, the veil is upon their heart.

16 But when they shall be converted to the Lord, the veil shall be taken away.

17 * Now the Lord is a Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, beholding the glory of the Lord with face uncovered, are transformed into the same image from glory to glory, as by the Spirit of the Lord.

CHAP. IV.

The sincerity of his preaching: his comfort in his afflictions.

THEREFORE, seeing we have *this* ministration, according as we have obtained mercy, we faint not.

2 But we renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God.

3 And if our gospel be also hidden: it is hidden to those who perish.

4 In whom the god of this world hath blinded the minds of unbelievers, that the light of the gospel of the glory of Christ, who is the image of God, should not shine unto them.

5 For we preach not ourselves, but Jesus Christ, our Lord: and ourselves, your servants, through Jesus.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.

7 But we have this treasure in earthen vessels. that the excellency may be of the power of God, and not of us.

* John iv. 24.

of the law, which was represented by the light that surrounded his face, and which quickly passed away. S. Paul here gives the allegorical explanation of the light and veil on the face of Moses. Estius.

VER. 14, 15. But the senses and minds of the Jews have been dulled, hardened, and blinded, so that to this day we may say the veil remains over their eyes, and minds, and hearts; that is, the greatest part of them understand not Moses' books, prophecies, and those things that were figures of Christ. But they shall understand them, and the veil shall be taken off, when they shall be converted before the end of the world. Wi.

VER. 17. Now the Lord is a Spirit. Many expound it, the Spirit is the Lord. And where this Lord and this Spirit is, there is liberty; i. e. by this Spirit, they who are sanctified are freed from the slavery of sin and the devil. Wi.—We must recollect what he had said before, that the letter killeth and that the Spirit giveth life; that by the Spirit was meant the gospel, and by the letter was meant the law of Moses. Here he says that God is the Spirit, in opposition to the law of Moses; that he is the Author of the liberty of the children of God, in the new law; that in the new law are found the true adorers in spirit and truth, in opposition to the spirit of servitude which animated the Jews. Calmet.

VER. 18. We all, beholding, &c., i. e. we who have been called to the faith of Christ, have received a greater knowledge; and we hope and believe to be hereafter transformed into the same image, and to be in some measure like unto God, whom we shall see and enjoy, when we pass from the less glory of grace and sanctification in this life, which is the seed of glory, to the state of a more perfect glory and happiness in heaven, says S. Augustin. Wi.

* V. 7. Ministratio mortis, διακονία θανάτου. Thus, says S. Chrys., he calls the law, τὸν νόμον λέγει. p. 584.

† V. 12. In faciem ejus quod evacuatur; but the common Greek copies, and also S. Chrys., εἰς τὸ τέλος, in finem.

‡ V. 18. S. Aug. de gloriâ fidei in gloriam speciei, de gloriâ, quâ Filii Dei sumus, in gloriam, quâ similes ei erimus, quoniam videbimus eum sicuti est.

CHAP. IV. VER. 3. The apostle here brings another proof of the sincerity of his preaching viz. the success with which it is attended. And he says, if there be

8 In all things we suffer tribulation, but are not distressed: we are straitened, but are not destitute:

9 We suffer persecution, but are not forsaken: we are cast down, but we perish not:

10 Always bearing about in our body the dying of Jesus, that the life also of Jesus may be made manifest in our bodies.

11 For we who live, are always delivered unto death for Jesus' sake: that the life also of Jesus may be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 But having the same spirit of faith, as it is written: ^b I have believed, therefore I have spoken: we also believe, and therefore we speak:

14 Knowing that he who raised up Jesus, will raise us up also with Jesus, and place us with you.

15 For all things are for your sakes: that the grace abounding through many, may abound in thanksgiving to the glory of God.

16 For which cause we faint not; but though our outward man is corrupted: yet the inward man is renewed day by day.

17 For our present tribulation, which is momentary and light, worketh for us above measure exceedingly an eternal weight of glory.

18 While we look not at the things which are seen but at the things which are not seen. For the things which are seen, are temporal: but the things which are not seen, are eternal.

CHAP. V.

He is willing to leave his earthly mansion, to be with the Lord. His charity for the Corinthians.

FOR we know that if our earthly house of this habitation be dissolved, that we have a building of God, a house not made with hands, eternal in heaven.

^b Psal. cxv. 10.

any who have not yet received it, that is their own fault. For had they been eager to receive it, as we have been to announce it to them, the whole world had long since been converted. Theodoret.

VER. 4. In whom the god of this world hath blinded the minds of unbelievers. Thus the words are placed, both in the Latin and Greek text, so that the true God seems to be called the God of this world, as he is elsewhere called the God of heaven, the God of Abraham. God, says S. Chrys., blinded, that is, permitted them to be blinded. Others translate, in whom God hath blinded the minds of the infidels of this world; so that this world may be joined with unbelievers, and not with God: and by the God of this world, some understand the devil, called sometimes the prince of this world, that is, of the wicked. Wi.

VER. 8. We are straitened.† This, by the Greek, seems the sense of the Latin word, which is taken to signify, one perplexed, and in a doubt. See John xiii. 22. Acts xxv. 20; Gal. iv. 20. Wi.

VER. 12. Death worketh in us, when we are under persecutions, and dangers of death, and life in you, who live in ease and plenty. Wi.

VER. 13. We also believe, &c. That is, we have the like faith as David, when he spoke in that manner; we hope and believe God will deliver us, or at least raise us up from the dead with Jesus. Wi.

VER. 17. Worketh. In the Greek, κατεργάζεται, which the English Bible in the year 1577, falsely renders by prepareth, unwilling to allow, with the apostle, that tribulation worketh eternal glory.

* V. 4. In quibus Deus hujus sæculi excæcavit mentes infidelium, ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων. S. Chrys. ὁμ. η. p. 594, lin. 11, says, it should be read thus, ἀναγνωστέον, ὅτι τῶν ἀπίστων τοῦ αἰῶνος τούτου, ἐτύφλωσεν ὁ θεὸς τὰ νοήματα.

† V. 8. Aporiamur, ἀπορούμενοι, from ἀ and πείρος, transitus. See Mr Legh.

CHAP. V. VER. 1. Of this habitation.* In the Gr., of this tabernacle; i. e. of the body. S. Chrys. takes notice that a tabernacle, or tent, is not to dwell in for a long time, but only to lodge in for a while, as this life is short; but the building God has prepared for his elect in heaven, is for eternity. Wi.

2 For in this also we groan, desiring to be clothed over with our habitation, which is from heaven :

3 *Yet so that we may be found clothed, not naked.

4 For we also, who are in this tabernacle, do groan, being burthened : because we would not be unclothed, but clothed over, that what is mortal may be swallowed up by life.

5 Now he that maketh us for this very thing, is God, who hath given us the pledge, of the Spirit.

6 Therefore, having always confidence, knowing that, while we are in the body, we are absent from the Lord :

7 (For we walk by faith, and not by sight :)

8 We are confident, I say, and have a good will to be absent rather from the body, and to be present with the Lord.

9 And therefore we labour, whether absent or present, to please him.

10 ^bFor we must all appear before the judgment-seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil.

11 Knowing, therefore, the fear of the Lord, we persuade men : but to God we are manifest. And I trust also that in your consciences we are manifest.

12 We commend not ourselves again to you, but give you occasion to glory in our behalf : that you may have somewhat to answer them who glory in face, and not in heart.

13 For whether we are transported in mind, *it is* to God : or whether we are more moderate, *it is* for you.

14 For the charity of Christ presseth us : judging this, that if one died for all, then all were dead.

15 And Christ died for all : that they also, who live, may not now live to themselves, but to him, who died for them, and rose again.

* Apoc. xvi. 15.—^b Rom. xiv. 10.—^c Isa. xliii. 19; Apoc. xxi. 5.

VER. 2. *To be clothed over*, signifying the natural desire men have not to die, but to be changed without dying to a happy state in heaven. Wi.

VER. 3. *That we may be found clothed, not naked*,† not divested of the body, as before; i. e. we desire an immortal happiness without dying: though some expound it, *not naked*; i. e. not deprived of the glory we hope for. Wi.

VER. 5. *He that maketh us for this very thing*, (lit. *to this same thing*,) is God, who created us to be eternally happy, who hath given us the earnest of the Spirit. See chap. i. 22. Wi.

VER. 6. *We are absent from the Lord*, and as it were pilgrims. He compares the condition of men in this mortal life to that of pilgrims far from their own beloved country, yet with hopes to arrive there, which makes them willing to undergo dangers, and makes Christians even resigned to death, to a separation of the body from the soul, that they may be present with the Lord, and enjoy him. But let every one reflect that he must be judged, and receive a reward or punishment, according to his works, ver. 10. Wi.

VER. 12. *We commend not*, nor desire to commend, ourselves, but they who may do harm to others, and to the progress of the gospel, make it necessary to speak what may give you an occasion to answer their objections, and even to glory in my behalf against those who glory in face, in outward appearances of learning and talents, but not in heart, being sensible themselves that they have no solid grounds of boasting in this manner. Wi.

VER. 13. *For whether we are transported in mind*, and out of zeal for the good of others seem to exceed in speaking of ourselves, it is to God, for God's honour and that of his ministers: or whether we are more moderate,‡ (lit. *sobber*,) that is, if I speak not, even what with truth I might, of my own actions, it is to you, to give you an example of modesty and humility. Wi.

VER. 14. *For the charity of Christ*, the love of God, the love that Christ has shown to me and all mankind, and a return of love due to him, presseth me on, is the motive of all that I do; because I consider that if one, our Redeemer Christ Jesus, died for all, then all were dead, and had been lost in their sins, had not Christ come to redeem us. Thus S. Aug. in many places, proving original sin against the Pelagians. Wi.

VER. 15. *And Christ died for all*, (not only for the predestinate or the elect,) that they also, who live, may not now live to themselves; that they may not follow their own inclinations of their nature, corrupted by sin, but may seek in all things the will of Christ, their Redeemer, their Lord, to whom they belong, who died and rose again for them. Wi.

16 Wherefore, henceforth we know no man according to the flesh. And if we have known Christ according to the flesh: but now we know him so no longer.

17 If then any be in Christ a new creature: old things are passed away: behold all things are made new.

18 But all things are of God, who hath reconciled us to himself, by Christ: and hath given to us the ministry of reconciliation.

19 For God indeed was in Christ, reconciling the world to himself, not imputing to them their sins, and he hath placed in us the word of reconciliation.

20 We are, therefore, ambassadors for Christ, God as it were exhorting by us. For Christ, we beseech you, be ye reconciled to God.

21 Him, who knew no sin, he hath made sin for us, that we might be made the justice of God in him.

CHAP. VI.

He exhorts them to a correspondence with God's grace, and not to associate with unbelievers.

AND we helping, do exhort you, that you receive not the grace of God in vain.

2 For he saith: "In an accepted time have I heard thee: and in the day of salvation have I helped thee. Behold, now is the acceptable time: behold, now is the day of salvation.

3 *Giving no offence to any one, that our ministry be not blamed.

4 But in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses,

5 In stripes, in prisons, in seditions, in labours, in watchings, in fastings,

6 In chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned,

4 Isa. xlix. 8.—1 Cor. x. 32.—1 Cor. iv. 1.

VER. 17. *If then any be in Christ*, &c. The sense seems to be, if by believing in Christ we are become as it were new creatures, rescued by his grace and his Spirit, the old things are passed away, we must renounce all former carnal affections, all sin and all errors in which either Jews or Gentiles lived.—*Behold all things are made new*: the New Testament succeeds to the Old, the law and doctrine of Christ to the law of Moses, the Christian Church to the Jewish Synagogue, truth and grace to types and figures, &c. Wi.—With the renovated Christian all his thoughts, sentiments, inclinations, and actions, are new.

VER. 19. *Not imputing*; i. e. truly taking away our sins, blotting out the handwriting of the decree which was against us, . . . fastening it to the cross, as it is said, Col. ii. 14. And to us, who are his apostles and the ministers of his gospel, he hath imparted and committed this word of reconciliation, by the preaching of his doctrine, and the administration of his sacraments, &c. In these functions we act and we speak to you as the ambassadors of Christ; we speak to you in his name, we represent his person, when we exhort you to be reconciled to God. "He that heareth you, heareth me." Luke x. 16. Wi.

VER. 21. *That we might be made the justice of God in him*;§ that is, that we might be justified and sanctified by God's sanctifying grace, and the justice we receive from him. Wi.—*Sin for us*. That is, to be a sin-offering, a victim for sin. Ch.

* V. 1. Habitationis, τοῦ σκήνους.

† V. 3. *Si tamen vestiti, non nudi inveniamur*, εἴτε καὶ ἐκδυσάμενοι: some read, ἐκδυσάμενοι. See S. Chrys.

‡ V. 13. *Sive enim mente excedimus, Deo, sive sobrii sumus, vobis*, εἴτε γὰρ ἐξίστημεν, θεῷ εἴτε σωφρονούμεν, ὑμῖν. See Annot. Mar. iii. 21, p. 147.

§ V. 21. *Pro nobis peccatum fecit, ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν*. See S. Aug. 1, de Pec. Orig. c. 32, serm. 48, de Verbis Dni., nunc 134, tom. 5, p. 655 and Sermon 6, de Verb. Apost. c. 8; Sermon 155, t. 5, p. 745; Epist. ad Honoratum 120, nunc 143, c. 30, tom. 2, p. 450, &c.

CHAP. VI. VER. 1. *We helping*, or in the Greek, *working together*, that is, with God, as employed by him, or as his ministers, and ambassadors, we exhort you not to receive the grace of God in vain, by resisting his interior graces, by an idle or a wicked life. Wi.

VER. 2. *Now is the day of salvation*, by the coming of your Redeemer Wi.

7 In the word of truth, in the power of God: by the armour of justice, on the right hand, and on the left:

8 Through honour, and dishonour, through infamy and good name: as seducers, and yet speaking truth: as unknown, and yet known:

9 As dying, and behold we live: as chastised, and not killed:

10 As sorrowful, yet always rejoicing: as needy, yet enriching many: as having nothing, and possessing all things.

11 Our mouth is open to you, O ye Corinthians, our heart is enlarged.

12 You are not straitened in us: but in your own bowels you are straitened:

13 But having the same recompence, (I speak as to my children,) be you also enlarged.

14 Bear not the yoke together with unbelievers. For what participation hath justice with injustice? Or what fellowship hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath the faithful with the unbeliever?

16 And what agreement hath the temple of God with idols? *For you are the temple of the living God: as God saith: *I will dwell in them, and walk among them, and I will be their God, and they shall be my people.

17 *Wherefore, go out from among them, and be ye separate, saith the Lord, and touch not the unclean thing:

18 And I will receive you: *and I will be a Father to you: and you shall be my sons and daughters, saith the Lord Almighty.

CHAP. VII.

The apostle's affection for the Corinthians: his comfort and joy on their account.

a 1 Cor. iii. 16, 17, and vi. 19.—b Lev. xxvi. 12.

VER. 8. The apostles maintained the character, and fulfilled the duties of the ministers of Christ, equally in prosperity and adversity; they continued to speak the truth, though regarded by the Jews as seducers; exposed to all kinds of dangers, they relied on God, who preserved them, though in the midst of dangers, and of death itself. Though they possessed nothing in this world, yet God never permitted them to remain in want: his providence procured for them all things necessary. Though they had nothing in their possession, yet they procured relief for others, by the alms, of which they were made the disposers, though this latter part is generally understood of the spiritual riches, which they bestowed upon their auditors. Estius.

VER. 11, &c. Our mouth is open to speak with freedom and confidence.—Our heart is enlarged, dilated, as it were, with the warmth of love and charity.—But you are straitened in your own bowels; you have not the like charity and love for me, nor for all your brethren, and for all mankind, &c. Wi.—The apostle here complains that the Corinthians have not the same affection for him which he has for them: as if he should say, however enlarged your heart may be, through the love you have for me, it can never equal the ardour of my love for you. He alludes to those who followed some false teachers, of whom he says a little after, Though I love you more, I am less loved.—But having the same recompence, by a just return have the same affection for me, as I have for you. S. Chrys.—Let your heart be dilated for me, and receive the advice I give you as coming from a father, who most tenderly loves his children. A.

VER. 14. Bear not the yoke together with unbelievers. He does not mean that they must wholly avoid their company, which could not be done, but not to have too intimate a friendship with them, not to marry with them, to avoid their vices. Wi.

VER. 15. Such as have cast off the yoke of God are called children of Belial. John viii. 44. Belial, in its radical signification, means without yoke. V.

VER. 16. The apostle here blames the too great affection the Corinthians had for the Gentiles, who sometimes invited them to their religious feasts, at which were eaten meats which had been offered to idols, and which gave scandal both to the Christians and Gentiles. To draw them from these feasts he tells them, that they are the temples of the Holy Ghost, and that consequently they ought not to make themselves the temples of devils, by eating of the sacrifices of devils. Calmet.—S. Paul, in this and the foregoing verses, clearly shows that the faithful ought not to frequent, on any account, the tabernacles of those who have left the Church.

HAVING, therefore, these promises, dearly beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God.

2 Receive us. We have injured no one, we have corrupted no one, we have overreached no one.

3 I speak not *this* to your condemnation. For we have said before, that you are in our hearts, to die together, and to live together.

4 Great is my confidence with you, great is my glorying for you. I am filled with comfort, I exceedingly abound with joy in all our tribulation.

5 For also, when we were come into Macedonia, our flesh had no rest, but we suffered all tribulation: combats without, fears within.

6 But God, who comforted the humble, comforted us by the coming of Titus.

7 And not by his coming only, but also by the consolation, wherewith he was comforted in you, relating to us your desire, your mourning, your zeal for me, so that I rejoice the more.

8 For although I made you sorrowful by my epistle, I do not repent: and if I did repent, seeing that the same epistle (although but for a time) did make you sorrowful:

9 Now I am glad: not because you were made sorrowful: but because you were made sorrowful unto penance. For you were made sorrowful according to God, that in nothing you should suffer damage by us.

10 *For the sorrow which is according to God, worketh penance unto salvation, which is lasting: but the sorrow of the world worketh death.

11 For behold this self-same thing, that you were made sorrowful according to God, how great carefulness doth it work in you: yea, defence; yea, indignation; yea, fear;

c Isa. lli. 11.—d Jer. xxxi. 9.—e 1 Pet. ii. 19.

CHAP. VII. VER. 1. Having, therefore, these promises, mentioned just before, that God would be a father to us, &c., let us cleanse ourselves from all filth or defilement of the flesh, and of the spirit, that is, from all kind of sins. It is not without good grounds that S. Thomas, and the divines in the schools, tell us that some sins, as those of impurity, gluttony, and drunkenness, may be called *carneal sins*, being disorders that in a particular manner affect and defile the body: and that other kinds of sins may be called *spiritual sins*, their malice and disorder affecting, and residing, as it were, in the mind or spirit of man; such are all the sins of pride, envy, idolatry, &c. Wi.

VER. 2. Receive us.* This, according to S. Chrys. and others, is the same as what he said before, be enlarged or dilated in heart, that is, have a love, and true charity, and a zeal for us, and for the ministers of the gospel. Wi.

VER. 5. Our flesh, that is, I myself, had no rest, because of the concern I was in about you, after I had written my last letter. Wi.—Combats without, fears within. Openly persecuted by the pagans, by the Jews, and by false brethren, I was tormented in my interior by the apprehensions and fears I have just related to you. I was under continual apprehension, that my letter had been written in too severe a tone. I was in doubt whether the incestuous man would submit to the sentence of excommunication, and censure pronounced against him. And I said with myself, will not false teachers undo, and render fruitless all my endeavours to benefit the Church? Will not my letter alienate their minds from me? Calmet.

VER. 6, 7, &c. God . . . comforted us by the coming of Titus, and with the joyful news he brought me, of the submission and repentance of the incestuous man, and of the good state you are in, of your earnest desire to see me. Now I have no reason to repent, that I wrote to you pretty sharply; though my letter troubled you, through the concern you were in on the account of the incestuous man, yet both his sorrow, and yours for his sake, will turn to his and your greater advantage, with a lasting repentance, such as a true sorrow produces, when it is from God. I see the good effects, by the apology or defence you make for yourselves, by your zealous indignation,† and, as it were, revenge against sin, &c. Wi.

VER. 10. For the sorrow, &c. Sorrow for the loss of temporal goods, such as friends, riches, honours, &c., is productive of no good effects; but, on the contrary it ruins the constitution, exciting in the soul emotions of anger, murmuring, revenge, and brooding melancholy. It moreover betrays an inordinate attachment to creatures. But sorrow for our own sins, and for those of others, sufferings which we endure for the glory of God, work penance unto salvation, which is lasting

yea, desire; yea, zeal; yea, revenge: in all things you have showed yourselves to be undefiled in the matter.

12 Wherefore, though I wrote to you, not on the account of him who did the injury, nor of him who suffered the wrong: but to manifest our solicitude, which we have for you,

13 Before God: therefore we were comforted. But in our consolation we did the more abundantly rejoice for the joy of Titus, because his spirit was refreshed by you all.

14 And I have boasted any thing to him of you, I have not been put to shame, but as we have spoken all things to you in truth, so also our boasting which was made to Titus, is found a truth:

15 And his bowels are more abundantly towards you; remembering the obedience of you all, how with fear and trembling you received him.

16 I rejoice that in all things I have confidence in you.

CHAP. VIII.

He exhorts them to contribute bountifully to relieve the poor of Jerusalem.

NOW we make known to you, brethren, the grace of God, that hath been given in the churches of Macedonia:

2 That in much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity:

3 For according to their power I bear them witness, and beyond their power they were willing,

4 With much intreaty, begging of us the grace and communication of the ministry that is done towards the saints.

5 And not as we hoped, but they gave their own selves first to the Lord, then to us by the will of God;

6 Insomuch, that we desired Titus, that as he had begun, so also he would finish in you this same grace.

or, as the Greek has it, worketh penance unto salvation, of which we shall never repent.

VER. 12. *I wrote to you not on the account, &c.* That is, not only on his account, or the account of his father, who suffered the injury, (by which his father seems to have been then alive,) but also to demonstrate the care and solicitude I have for you. Wi.

VER. 16. After these proofs of your charity, and the uprightness of your heart, I can reprehend and correct you, exhort and praise you, without fear of my reprehensions separating you from me, without apprehension that my recommendations will prove false, or my confidence vain; I now reckon you as persons entirely devoted to me, and whose affection towards me will never cease. Calmet. See Grotius, Estius, &c. &c.

* V. 2. Capite nos, χωρήσατε ἡμᾶς. S. Chrys. says, hom. 14, *τοῦτίστι φιλήσατε ἡμᾶς*. Others think the sense is, receive and understand the instruction I give you.
+ V. 7. Desiderium, ἐπιπόθησιν. S. Chrys. says, οὐδὲ ἐπιθυμίαν ἀλλ' ἐπιπόθησιν.

CHAP. VIII. VER. 1. *Grace of God,* that hath been given in the Churches of Macedonia.* It was certainly the grace of God that moved the Macedonians to make those charitable contributions for the relief of their poor Christian brethren in Judea, which S. Paul now speaks of. Wi.

VER. 2. *Poverty hath abounded, &c.* The sense seems to be, that in their greatest poverty they showed the riches of *their simplicity*, that is, of a sincere, willing, and charitable heart. Wi.

VER. 4. *Begging of us the grace, &c.* We may translate *benevolence* or *charity*, meaning their charitable alms, or contributions. It also may be called a *grace*, a favour, or a charity, which they did for the poor. Wi.—*Towards the saints.* The saints whom S. Paul is here speaking of, are the faithful of Jerusalem, who had been deprived of all their property at the beginning of their conversion, by their countrymen, for their steady adherence to the Christian faith, and were now reduced to the greatest want. Calmet.

VER. 5. *They gave their own selves.* That is, they resigned themselves and families to the care of Providence for the necessities of life, begging that the apostle would receive their alms which exceeded even their means. C.

7 That as in all things you abound in faith, and word, and knowledge, and all carefulness: moreover also in your charity towards us, so in this grace also you may abound.

8 I speak not as commanding: but by the carefulness of others, approving also the good disposition of your charity.

9 For you know the grace of our Lord Jesus Christ, that being rich, he became poor for your sakes: that through his poverty you might be rich.

10 And in this I give counsel: for this is profitable for you, who have begun not only to do, but also to be willing the year before:

11 Now, therefore, perform it ye also in deed: that, as your mind is forward to be willing, so it may be also to perform, out of that which you have.

12 For if the will be forward, it is accepted according to that which it hath, not according to that which it hath not.

13 For *I mean* not that others should be eased, and you burthened: but by an equality.

14 In this present time let your abundance supply their want: that their abundance also may supply your want, that there may be an equality, as it is written:

15 *He that had much, had nothing over: and he that had little, had no want.

16 And thanks be to God, who hath given the same carefulness for you in the heart of Titus.

17 For indeed he accepted the exhortation: but being more careful, of his own will he went unto you.

18 We have sent also with him the brother, whose praise is in the gospel through all the churches:

19 And not that only, but he was also ordained by the churches companion of our travels, for this grace, which

* Exod. xvi. 18.

VER. 6. *We desired Titus.* Having experienced the benevolence and generosity of the faithful of Macedon, S. Paul dismisses his faithful disciple, Titus, to exhort the Corinthians to imitate the example of their brethren in Macedon, laying before their eyes, in the following verses, the charity of Christ, who reduced himself to the greatest poverty and indigence, to show us an example of humility and charity.

VER. 10. *Begun not only to do, but also to be willing.* The sense seems to be, that they not only began the last year to do it, to contribute, but that they were the first that had this will, and began it of their own accord, by a motion of their own will. And therefore in the next chap. (ver. 2) he *boasted* of their *ready mind* to the Macedonians, and that their zeal or emulation had incited a great many. Wi.

*VER. 12, 13. He tells them that it is the *will* that chiefly makes their charity acceptable to God, who sees the heart. And that the design is not to make others live at *their ease*, in a richer condition than those who give, but to make a kind of *equality*, their brethren in Judea being now in great poverty and want. Wi.

VER. 14. *This present time, let your abundance, &c.* The sense, according to some interpreters, is, that the time may perhaps come when they in Judea may supply the wants of those in Achaia in the same kind. Others rather understand it of a communication of spiritual for temporal goods, that your alms, by the assistance of those who will pray for you, and your charities, you may obtain for you the spiritual riches of grace, which every one stands chiefly in need of. Wi.

VER. 15. *He that hath much, &c.* The words were spoken of those who gathered the manna. Exod. xvi. 18. Every one was there ordered to gather such a particular measure, called a gomer, and they who, for fear of wanting, gathered more, found they had no more than the measure they were ordered to take, and they who, as it happened, took less, still found they had their measure of a gomer. By this example, S. Paul exhorts them to contribute to the relief of their brethren, with a confidence in God's providence, and without a fear of wanting themselves. Wi.

VER. 18. *Brother, whose praise is in the gospel, through all the Churches.* It may either signify in writing or in preaching the gospel, so that though S. Jerom expound this of S. Luke, who wrote his gospel, (but probably not till after this time,) yet S. Chrys. rather understands it of Barnaby, by the words that follow, *who was ordained by the Churches companion of our travels.* Others also

is administered by us to the glory of the Lord, and our determined will :

20 Avoiding this, lest any man should blame us in this abundance which is administered by us.

21 ^a For we foresee what may be good, not only before God, but also before men.

22 And we have sent with them our brother also, whom we have often proved diligent in many things : but now much more diligent, with much confidence in you.

23 Either for Titus, who is my companion and fellow-labourer towards you, or our brethren, the apostles of the churches, the glory of Christ.

24 Wherefore show ye to them, in the sight of the churches, the evidence of your charity, and of our boasting on your behalf.

CHAP. IX.

A further exhortation to almsgiving : the fruits of it.

FOR concerning the ministry, that is done towards the saints, it is superfluous for me to write to you.

2 For I know your ready mind : for which I boast of you to the Macedonians. That Achaia also was ready a year ago, and your emulation hath provoked a great many.

3 Now I have sent the brethren, that what we boast of concerning you, be not made void in this behalf, that, (as I have said,) you may be ready :

4 Lest, when the Macedonians shall come with me, and find you unprepared, we (not to say ye) should be ashamed in this matter.

5 Therefore, I thought it necessary to desire the brethren that they would go to you before, and prepare this blessing before promised, to be ready, so as a blessing, not as covetousness.

6 Now this I say : He who soweth sparingly, shall also reap sparingly ; and he who soweth in blessings, shall also reap of blessings.

^a Rom. xii. 17.

guess it might be Silas or Silvanus. Who the third brother was, is also uncertain. Wi.

VER. 22, 23. *With much confidence in you, either for Titus, &c.* Some expound it of the confidence which this the third brother had in the Corinthians ; but it seems rather to be understood of the confidence which S. Paul himself had of them, that they would show a great respect both to Titus, and to the other brethren whom he sent. Wi.

* V. 1. ἡ χάρις τοῦ Θεοῦ. The same word, gratia and χάρις, used, v. 4, 6, 7, where it is generally understood of their charitable contributions.

† V. 18. Cujus laus est in evangelio, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ. See S. Chrys. ὁμ. iv. p. 645, ὅθεν μοι δοκεῖ τὸν Βαρνάβαν αἰνέττεσθαι.

CHAP. IX. VER. 1. *The ministry, that is, the contributions for the brethren ; so it is also called again, (ver. 12,) the ministry of this office, or, as the Greek signifies, of this sacrifice, inasmuch as alms, and such charitable works, are spiritual sacrifices to God.* Wi.

VER. 2. *That Achaia also was ready.* Corinth was the capital of Achaia. S. Paul had formerly exhorted the Macedonians to contribute to the utmost of their power, informing them, that Corinth and all Achaia were prepared a year ago to collect alms ; and now the apostle, speaking to the Corinthians, encourages them by the example of the faithful of Macedon, and informs them of the greatness of their charitable contributions, and the greatness of their zeal. Theo.

VER. 3. Titus, and two others.

VER. 11—13. *All bountifulness,** by which is signified a sincere and free liberality, by giving with a sincere heart and good intention. S. Paul encourages them to contribute willingly for God's sake, and out of a true charity for their indigent brethren, who will praise and thank God, and pray for them, &c. Wi.

VER. 15. *For his unspeakable gift.* Such is the conclusion which the apostle puts to the subject upon alms-deeds. In the following chapter he proceeds to

7 Every one as he hath determined in his heart, not with sadness, or of necessity : ^b For God loveth a cheerful giver.

8 And God is able to make all grace abound in you that ye always having all sufficiency in all things, may abound in every good work,

9 As it is written : ^c He hath dispersed abroad, he hath given to the poor : his justice remaineth for ever.

10 Now he that ministereth seed to the sower will both give you bread to eat, and will multiply your seed, and increase the growth of the fruits of your justice :

11 That being enriched in all things, you may abound unto all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service doth not only supply the want of the saints, but aboundeth also by many thanksgivings in the Lord.

13 By the proof of this ministry, glorifying God in the obedience of your confession to the gospel of Christ, and for the liberality of *your* communicating to them, and to all,

14 And in their praying for you, having an affection for you, because of the eminent grace of God in you.

15 Thanks be to God for his unspeakable gift.

CHAP. X.

To stop the calumny and boasting of false apostles, he sets forth the power of his apostleship.

NOW I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence indeed am lowly among you, but being absent, am bold towards you,

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I am thought to be bold against some, who think of us as if we walked according to the flesh.

3 For walking in the flesh, we do not war according to the flesh.

^b Eccl. xxxv. 11.—^c Psal. cxi. 9.

a new subject ; but first thanks the Almighty, that he has enriched the Corinthians with so charitable a disposition. S. Chrys., Theo., and some other commentators think, that by the expression, *his unspeakable gift*, is meant the incarnation of Christ. B.

* V. 11. In omnem simplicitatem, ἀπλότητα, upon which S. Chrys. says, ὡς κ'. ἀπλότητα τὴν δαφίλειαν καλεῖ, a plentiful abundance.

CHAP. X. In these three following chapters, S. Paul, for the common good of those whom he had converted, and to obviate the prejudices raised by his adversaries against his person and preaching, is forced to set in a true light his apostolical authority, the favours he had received from God, his actions, his labours, and his sufferings, with an apology for mentioning them, giving all the glory to God. Wi.

VER. 1—11. *Who in presence indeed am lowly.** Lit. *humble*, (see Luke i. 48,) that is, of a mean aspect, as to exterior appearances, and *my speech contemptible*, without the ornaments of human eloquence, but *am said to be bold when absent*, reprehending and threatening by my *letters*, which are owned to be *weighty* and strong, let such persons *think*, and be convinced, that *such as I am* by my letters, they shall find me by *deeds*, when I come, and shall be *present* with them. Wi.

VER. 2. I beg of you now to hear my apology, that I may not be obliged to make use of my authority, when present among you, which they say I have abused, and usurped over you. There is in this discourse a little irony against the facility with which the Corinthians heard the enemies of S. Paul. He alludes to those false teachers who decried his doctrine, by preaching up the observance of the ceremonial parts of the law, for they were Jews, and had introduced many new practices into the Church. We may here take notice, that these observations are applicable to the Epistles of S. Paul to the Galatians and Philippians, for they are the same false teachers whom he there attacks, and who accused S. Paul of being a hypocrite, a seducer, in a word, one who walked according to the flesh. Estius and S. Chrys.

4 For the weapons of our warfare are not carnal, but powerful through God to the destruction of fortifications, subverting of counsels,

5 And every height that exalteth itself against the knowledge of God, and bringing into captivity every understanding to the obedience of Christ,

6 And having in a readiness to revenge all disobedience, when your obedience shall be fulfilled.

7 See the things that are according to outward appearance. If any man trust to himself, that he is Christ's, let him think this again with himself, that as he is Christ's, so are we also.

8 For if I also should boast somewhat more of our power, which the Lord hath given us for edification, and not for your destruction; I should not be ashamed,

9 But that I may not be thought as it were to terrify you by epistles:

10 (For his epistles, indeed, say they, are weighty and strong; but his bodily presence is weak, and his speech contemptible:)

11 Let such a one think this, that such as we are in word by epistles, when absent, such are we also indeed, when present.

12 For we dare not rank or compare ourselves with some, that commend themselves: but we measure ourselves by ourselves, and compare ourselves with ourselves.

13 * But we will not glory beyond our measure: but according to the measure of the rule, which God hath measured to us, a measure to reach even to you.

14 For we stretch not ourselves beyond our measure, as if we reached not to you: for we are come as far as to you in the gospel of Christ.

* Eph. iv. 7.

VER. 4. *For the weapons, &c.* The powers with which we are endowed will easily overturn all obstacles, or fortifications which devils may raise against us. They will easily refute the pride, the learning, and the elegant sophisms of philosophers, and reduce every height, or high-minded philosopher, to the obedience of Christ. Calmet.

VER. 6. *Having in a readiness.* God gave power, not only to persuade, and to convince the incredulous, but also to punish them, as we see in the examples of Simon Magus and Elymas. What then should hinder him from using the same against these false apostles? But he says, your obedience must first be fulfilled. God forbid that I should first use the sword, before I had tried the ways of sweetness and conciliation. But if any remain obstinate, then I will employ the arms that God has given me. Grotius.

VER. 12, &c. The following verses to the end of this chapter, are equally obscure, both in the Greek and Latin text.—*We dare not rank or compare ourselves, &c.* He seems to write this ironically, by way of mocking at those who commended and preferred themselves before others. But I will not compare myself to others, but will only compare myself to myself, to show that my actions agree with my words and my letters.—*We will not glory beyond our measure, but according to the measure of the rule which God hath measured to us, a measure to reach even to you.* Here he speaks of a measure, and a rule. By the measure with which God measured to him, he means the place and countries, in which he and the other apostles were appointed to preach, and plant the gospel: and by the rule also prescribed him, he means that it was given him as a rule not to preach where other ministers of Christ had preached. When he says, therefore, *we will not glory beyond our measure*,† or (as it is implied in the Greek) of things out of the measure, the sense is, I will not, like false teachers, pretend to have preached in places out of my province, or which were not measured out to me, nor have we extended ourselves farther than we ought to have done, when we came to you, for you were within our measure. Nor have I transgressed the rule, because others had not preached to you before me, so that I have not boasted in other men's labours. But as your faith is growing, and increasing, when I have sufficiently settled the gospel among you, I hope my measure may be enlarged, and that without breaking the settled rule, I may preach also to people and places beyond you. Wi.

VER. 13. The apostle here reprehends the vain boasting of false teachers. I will not, like them, say, that I have carried the light of the gospel to the uttermost limits of the globe, that I have converted millions of men, avoided an infinity of dangers, performed many miracles, &c. N I confine myself to the part assigned me by God Calmet and V.

15 Not glorying beyond the measure in other men's labours: but having hope of your increase in faith, to be magnified in you according to our rule abundantly.

16 Yea, to those places that are beyond you, to preach the gospel, not to glory in another man's rule in those things that are made ready to our hand.

17 † But he that glorieth, let him glory in the Lord.

18 For not he, that commendeth himself, is approved but he whom God commendeth.

CHAP. XI.

He is forced to commend himself and his labours, lest the Corinthians should be imposed upon by the false apostles.

WOULD to God you could bear with some little of my folly: but do, bear with me:

2 For I am jealous of you with the jealousy of God. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear lest, † as the serpent seduced Eve by his subtilty, so your minds should be corrupted, and fall from the simplicity which is in Christ.

4 For if he that cometh, preacheth another Christ, whom we have not preached; or if you receive another Spirit, whom you have not received; or another gospel, which you have not received: you might well bear with him.

5 For I suppose that I have done nothing less than the great apostles.

6 For though I be rude in speech, yet not in knowledge; but in all things, we have been made manifest to you.

7 Or did I commit a fault, abasing myself, that you

† Jer. ix. 23; 1 Cor. i. 31.—c Gen. iii. 4.

VER. 16. The words, measure, rule, &c., signify through the whole of this chapter a share, or an allotment of any place to cultivate. S. Paul never gloried like the persons whom he is here blaming, that he entered into other men's labours. But still neither those persons who have come to you, nor we who first preached the gospel to you, have any right to glory, except in God alone. Calmet.—We still hope, that your faith every day increasing, we shall be able to extend our measure much further, and carry the gospel to nations far beyond you, without interfering with any other, by glorying of having built on what they had already prepared. V.

* V. 1. Humilis sum, ταπεινός.

† V. 12. Ipsi in nobis nosmetipsos metientes; the Greek is somewhat different αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, ipsi in seipsis seipsos mensurantes.

‡ V. 15. Non in immensum, οὐκ εἰς τὰ ἀμέτρητα, non in non mensurata.

CHAP. XI. VER. 1. *My folly.* So he calls his reciting his own praises, which commonly speaking, is looked upon as a piece of folly and vanity; though the apostle was constrained to do it, for the good of the souls committed to his charge. Ch.

VER. 2. *With the jealousy of God,* or that came from God: it may also signify a great, or godly jealousy.—*To present you,* that is, the Church of Corinth, a chaste virgin to Christ, as the whole Catholic Church is called the chaste spouse of Christ. See Matt. ix. 13; Apoc. xxi. 2. Wi.

VER. 4. *You might well bear with him.* These new teachers pretended at least to preach only the doctrine of Christ. S. Paul tells them they might in some measure be excused, if they preached a new doctrine, or another gospel that brought them greater blessings, or another Spirit accompanied with greater spiritual gifts, than they had already received by his preaching. Wi.

VER. 5. *For I suppose.* God had performed as many and great miracles by his hands, as by any of the apostles. S. Paul here wishes to refute those who called themselves the disciples of Peter, and other apostles. C.

VER. 6. *Though I be rude in speech,* (as S. Jerom also thought,) in my expressions in the Greek tongue, yet not in knowledge, the chief or only thing to be regarded. Nay, S. Paul's adversaries acknowledged that his letters were weighty and strong, chap. x. 11. S. Chrys., in many places, and S. Aug. l. 4, de Doct. Christiana, c. 6, and 7, tom. 3, p. 68, et seq., shows at large the solid rhetoric and eloquence of S. Paul, even in this and the next chapter. Wi.

VER. 7. *Did I commit a fault? &c.* It is a kind of reproach to them, and by the figure called irony, with a reflection on the false preachers, who some way or other got themselves handsomely maintained, while S. Paul neither took, nor

might be exalted? Because I have preached to you the gospel of God gratis?

8 I have taken from other churches, receiving wages of them to serve you.

9 And when I was present with you, and wanted, I was burthensome to no man: for that which was wanting to me, the brethren supplied who came from Macedonia; and in all things I have kept myself without being a burthen to you, and so I will keep myself.

10 The truth of Christ is in me, that this glory shall not be stopt in me in the regions of Achaia.

11 Wherefore? Because I love you not? God knoweth it.

12 But what I do, that I will do, that I may cut off the occasion from them that desire occasion, that in what they glory, they may be found even as we.

13 For such false apostles are deceitful labourers, transforming themselves into the apostles of Christ.

14 And no wonder: for satan himself transformeth himself into an angel of light.

15 Therefore it is no great thing if his ministers be transformed as the ministers of justice: whose end shall be according to their works.

16 I say again, (let no man think me to be foolish, otherwise take me as one foolish, that I also may glory a little.)

17 That which I speak, I speak not according to God, but as it were in foolishness, in this matter of glorying.

18 Seeing that many glory according to the flesh, I will glory also.

19 For you gladly suffer the foolish: whereas you yourselves are wise.

20 For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be extolled, if a man strike you on the face.

21 I speak according to dishonour, as if we had been weak in this part. Wherein if any man is bold, (I speak foolishly,) I am bold also.

22 They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I.

a Deut. xxv. 3.—b Acts xvi. 22.—c Acts xiv. 18.

would take any thing of them, that his adversaries might not have an occasion to say, he did as they did, or that they only did as he did. See 1 Cor. ix. Wi.

VER. 12. S. Paul declares that he will continue to receive nothing for his preaching and his labours, that the false apostles may not glory in their disinterestedness; or rather, that he will not, by receiving any thing, authorize by his example these new teachers, who only seek their own ease, to live on the Church, and to receive their support from it. S. Aug. and Estius.

VER. 16, &c. *Otherwise take me as one foolish.* S. Paul divers times excuses himself for mentioning things in his own commendation: he owns that this in itself, and unless it were necessary, might be blamed as *folly*, that it would not be according to God, but he declares himself forced by them to it, and that he will speak nothing but the truth. See chap. xii. 6—11. He tells them that they bear with others that are foolish, even with those false preachers that endeavour to bring them into slavery by their domineering carriage, by making them perhaps subject to the yoke of the Mosaic law. Who devour them, that is, their goods and substance, who take from them, who in a manner strike them on the face, (ver. 20,) he means a metaphorical striking them, that is, by imperious ways, and insolent language. Wi.

VER. 19. I trust that you will permit me to speak in my own praise, since, as wise as you are, you have permitted others, who have not greater wisdom than myself. And if it be folly to praise one's self, as you have pardoned them, I trust you will also pardon me. Calmet.

VER. 21. *I speak according to dishonour, as if we had been weak in this part.* The interpreters are divided on this verse; the sense seems to be, I speak what others look upon as dishonourable in us, that we had not the like authority over

23 They are the ministers of Christ: (I speak as one less wise:) I am more: in many more labours, in prisons more frequently, in stripes above measure, in death often.

24 Of the Jews * five times did I receive forty stripes, save one.

25 ^bThrice was I beaten with rods, ^conce I was stoned ^dthrice I suffered shipwreck: a night and a day I was in the depth of the sea.

26 In journeys often, in perils of rivers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness in perils in the sea, in perils from false brethren.

27 In labour and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness.

28 Besides those things that are without: my daily in stance, the solicitude for all the churches.

29 Who is weak, and I am not weak? who is scandalized, and I do not burn?

30 If I must needs glory: I will glory of the things that concern my infirmity.

31 The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not.

32 ^eAt Damascus, the governor of the nation, under Aretas, the king, guarded the city of the Damascenes, to apprehend me:

33 And through a window in a basket I was let down by the wall, and so escaped his hands.

CHAP. XII.

His raptures and revelations. His being buffeted by satan. His fear for the Corinthians.

IF I must glory (it is not expedient indeed): but I will come to visions and revelations of the Lord.

2 ^fI know a man in Christ above fourteen years ago whether in the body I know not, or out of the body I know not, God knoweth, such a one caught up to the third heaven.

3 And I know such a man, whether in the ^gbody, or out of the body, I know not, God knoweth:

4 That he was caught up into paradise: and heard secret words, which it is not granted to man to utter.

d Acts xxvii. 41.—e Acts ix. 24.—f Acts ix. 3.

you as these false teachers, and therefore could not keep you in such subjection as they have done. But yet I must tell you, that *wherein if any man is bold, I am bold also*; that is, I have no less motives to domineer and boast than they have. And then he proceeds to particulars. Wi.

VER. 25. *Thrice I suffered shipwreck.* This was before the shipwreck in his voyage to Rome, by which we may take notice, that S. Luke, in the Acts, omits a great many things relating to S. Paul; as also when he adds, *a night and a day I was in the depth of the sea*. We do not read expressed in the Greek, *of the sea*; but the Greek word is observed to imply the same; and so it is understood by S. Chrys., who gives these two expositions; first, that he was truly and literally in the middle of the sea. Secondly, that he was floating or swimming in the sea after shipwreck, which seems the more common interpretation. Wi.

VER. 28. *My daily instance.* The labours that come in, and press upon me every day. Ch.

* V. 25. Nocte et die in profundo maris sui, εν τῷ βύθῳ πενήκτα.

CHAP. XII. VER. 1. *If I must glory.* S. Paul in the whole of this discourse shows the repugnance he had of speaking in his own praise, and that if he did it, it was only through constraint, and for the advantage of the Corinthians; as also to defend himself from his calumniators. Calmet.

VER. 2. *I know a man, &c.* He speaks of himself, as it were of a third person.—*Whether in the body, I know not.* If S. Paul himself knew not, how can we pretend to decide, whether his soul was for some moments separated from his body, or in what manner he saw God. Wi.

5 Of such a one I will glory: but for myself I will glory nothing, but in my infirmities.

6 For even if I would glory, I shall not be foolish: for I shall say the truth: but I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me.

7 And lest the greatness of the revelations should puff me up, there was given me a sting of my flesh, an angel of satan, to buffet me.

8 For which thing I thrice besought the Lord, that it might depart from me:

9 And he said to me: My grace is sufficient for thee: for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then I am powerful.

11 I am become foolish: you have compelled me *to it*. For I ought to have been commended by you: for in nothing have I been inferior to those, who are above measure apostles: although I am nothing.

12 Yet the signs of my apostleship have been wrought on you, in all patience, in signs, and wonders, and mighty deeds.

13 For what is there that you have had less than the other churches; but that I myself was not burthensome to you? Pardon me this injury.

14 Behold, now the third time I am ready to come to you: and I will not be burthensome to you. For I seek not the things that are yours, but you. For neither ought the children to lay up for the parents, but the parents for the children.

15 And I most gladly will spend and be spent myself

VER. 4. *Caught up into paradise.* S. Augustin and S. Thomas are of opinion that this third heaven and paradise are the same place, and designate the abode of the blessed. In order to understand the language of the apostle, we must observe that the Hebrews distinguished three different heavens. The first comprised the air, the clouds, &c., as far as the fixed stars. The second included all the fixed stars; and the third was the abode of angels, in which God himself discovered his infinite glory, &c. The first is called in Scripture simply the heavens, the second the firmament, and the third the heaven of heavens. Calmet

VER. 7—10. *A sting of my flesh,* an angel, or a messenger, of satan, to buffet me.* S. Chrys., by the sting, and the angel of satan, understands that opposition which S. Paul met with from his enemies, and those of the gospel; as satan signifies an adversary. Others understand troublesome temptations of the flesh, immodest thoughts, and representations, suggested by the devil, and permitted by Almighty God for his greater good.—*Thrice I besought the Lord*, that is, many times, to be freed from it; but received only this answer from God, that his grace was sufficient to preserve me from consenting to sin. And that power and strength in virtue should increase, and be perfected in weakness, and by temptations, when they are resisted. S. Aug. seems to favour this exposition, in Psal. lviii. Conc. 2, p. 578. S. Jerom, in his letters to Eustochium, to Demetrias, and to Rusticus, the monk. And it is the opinion of S. Greg. l. 23, Moral. tom. 1, p. 747, and of many others. Wi.—*Power is made perfect.* The strength and power of God more perfectly shines forth in our weakness and infirmity; as the more weak we are of ourselves, the more illustrious is his grace in supporting us, and giving us the victory under all trials and conflicts. Ch.

VER. 14. *Now the third time I am ready to come.* So he says again in the next chap. That is, he was once with them, he had purposed to come a second time, and now a third time.—*I seek not the things that are yours, but you.* That is, says S. Chrys., your souls, not your goods; your salvation, not your gold. Wi.—S. Paul came to Corinth for the first time in the year 52, remaining with them 8 months. Acts xviii. He came the second time in 55, but did not remain long with them; on which account it is omitted by S. Luke in the Acts. The date of his letter is in 57, when S. Paul again came to them towards the end of the year. Calmet.—Other interpreters, with no less authority, question this sentiment, see ver. 1 of the following chapter, and say he only went twice; the first time, as mentioned in Acts xviii. 1; the second time, as we may draw from Acts xx. 2, 3, after this Epistle, as is evident from comparing 2 Cor. i. 15.

VER. 15. *I most gladly will spend + all, and even my life, for your sake, and so*

for your souls: although, loving you more, I be loved less.

16 But be it so: I did not burthen you: but being crafty, I caught you by guile.

17 Did I circumvent you, by any of those whom I sent to you?

18 I desired Titus, and I sent with him a brother Did Titus circumvent you? did we not walk with the same spirit? did we not in the same steps?

19 Of old, think you that we excuse ourselves to you? We speak before God in Christ: but all things, my dearly beloved, for your edification.

20 For I fear, lest when I come, I shall not find you such as I would: and that I shall be found by you such as you would not: lest perhaps contentions, envyings, animosities, dissensions, detractions, whisperings, swellings, seditions, be among you:

21 Lest again, when I come, God humble me among you: and I bewail many of them that sinned before, and have not done penance for the uncleanness, and fornication, and lasciviousness, that they have committed.

CHAP. XIII.

He threatens the impenitent, to provoke them to penance

BEHOLD, this is the third time I am coming to you. *In the mouth of two or three witnesses shall every word be established.

2 I have told you before, and foretell, as present, and now absent, to them that sinned before, and to all the rest, that if I come again, I will not spare.

3 Do you seek a proof of Christ, who speaketh in me, who towards you is not weak, but is mighty in you?

* Deut. xix. 15; Matt. xviii. 16; John viii. 17; Heb. x. 28.

as to be spent, and even sacrificed, for your souls; though the more I love you, the less you, or some of you, love me: a kind and modest reproach. Wi.

VER. 16—18. *I caught you by guile.* He answers an objection or suspicion of his adversaries, as if he took no presents himself, but employed others to do it for him: he appeals to them, if Titus did not serve them in all things as he had done, in the same spirit, treading the same steps.—*Think you*, as some pretended of old, formerly, or of a long time, that we make vain and false excuses to you, and at the bottom aim to be gainers by you? He appeals with an oath to God, that he does all things for their good, for their advantage, and edification. Wi.

VER. 20, 21. He puts them in mind to be all of them reformed, to lay aside animosities, dissensions, swellings,† proceeding from pride, uncleanness, fornication, &c., which indeed will be a humiliation and trouble to him, to be forced to use his power by severities; for if he find them such as he would not, they will also find him such as they would not. Wi.—Τὼν μὴ μετανοήσαντων. This, according to S. Austin, is spoken here of doing great penance for heinous sins, and not merely of repentance, as some moderns would fain interpret it. Ep. 198.

* V. 7. Stimulus carnis meæ, angelus satanæ, qui me colaphizet, σκῆψ τῆ σαρκί (in carne mea) ἄγγελος Σατάν, ἵνα με κολαφίζῃ. See S. Chrys. ὁμ. κς. where he says, μὴ γίνουτο. See Tillem. c. 10, on S. Paul, a Lapide, &c.

† V. 15. Libentissimè impendam, et superimpendar, ἡδίστα δαπανήσω, καὶ ἐκδαπανηθήσομαι, consumam, et consumar.

‡ V. 20. Inflationes, φουσκώσεις, tumores; a metaphor for being puffed up with pride, vain-glory, &c.

CHAP. XIII. VER. 1. The third time he had made preparations to visit the Corinthians, (see chap. xli. 14,) when every delinquent shall be tried as the law directs. Deut. xix. 15; Matt. xviii. 16; Heb. x. 28.

VER. 2. *I will not spare.* Estius, Menochius, and others, explain this of the censures, excommunications, &c., of the Church; whilst some are of opinion that he means temporal punishments. But we must observe, that not unfrequently God punished, even in a sensible manner, those who by their crimes had compelled their pastors to make use of the spiritual sword. C.

VER. 3. *Do you seek a proof?* By the Greek it signifies for you, or in your regard. The sense is, that he has left me power enough to chastise those among you who shall deserve it, when I come. Wi.—I do not know why you delay your conversion. Can you doubt whether it is God who speaks to you by my mouth, and who has great power among you, and who is very capable of punishing you? V.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him: but we shall live with him by the power of God towards you.

5 Try your own selves if you be in the faith: prove ye yourselves. Know you not your own selves, that Christ Jesus is in you? unless perhaps you be reprobates.

6 But I trust that you shall know that we are not reprobates.

7 Now we pray God, that you may do no evil, not that we may appear approved, but that you may do that which is good, and that we may be as reprobates.

8 For we can do nothing against the truth, but for the truth.

VER. 4. *He was crucified through weakness.* That is, he took upon him our weak and infirm nature, in which he was made capable of suffering, and of laying down willingly his life for us on the cross. But he liveth again by the power of God, of his Divine power. Wi.

VER. 5. *Try your own selves if you be in the faith.** He does not mean if they have a right Christian faith or belief, but either whether they had a saving Christian faith working in them by charity, or, as S. Chrys. says, a faith that showed itself by the gift of miracles, at that time commonly given to the first Christians. — *Unless perhaps you are disapproved,†* rejected, and justly deprived of this gift, which was a proof that they were Christians, and had received the Spirit of Christ. I judged it better to translate here *disapproved*, than *reprobates*, which in other places is often taken as opposed to the predestinate and the elect, whereas here it signifies those who were rejected, and deprived of the gifts of the Spirit, particularly of that of miracles, and of those spiritual gifts granted to the first Christians, and which were a proof that they had received the grace: and the 7th verse, *not that we may appear approved, but that . . . we may be as reprobates.* That is, we wish that we may have no occasion to show the power and the gifts of the Spirit, and that of miracles, but as if we were rejected, disapproved, reprobated, and deprived of such proofs. Wi.

VER. 7. *Reprobates.* That is, without proof, by having no occasion of showing our power in punishing you. Ch.

VER. 11. *Rejoice.* Χαίρετε, bene valete. In this sense the Greeks used this

9 For we rejoice, that we are weak, and you are strong. This also we pray for, your perfection.

10 Therefore I write these things being absent, that, being present, I may not deal more severely, according to the power which the Lord hath given me to edification, and not to destruction.

11 For the rest, brethren, rejoice, be perfect, take exhortation, be of one mind, have peace: and the God of peace and of love will be with you.

12 Salute one another with a holy kiss. All the saints salute you.

13 The grace of our Lord Jesus Christ, and the charity of God, and the communication of the Holy Ghost, be with you all. Amen.

term at the conclusion of their writings; and Λοιπόν, to denote that the writer or speaker was hastening to a conclusion. P.—*Be perfect.†* Lit. in the Latin, *be exhorted.* Wi.

VER. 12. This was customary with both Jews and Persians, as we learn from Xenophon and Herodotus, and with other oriental nations. And in process of time, from the custom of common life, it was introduced into ecclesiastical assemblies. The ancients were in the habit before they began their meal to embrace each other, to manifest by that sign their mutual cordiality and friendship; then they contributed their alms, that they might give a substantial proof of what was represented by their kiss of charity. P.

VER. 13. Amen is wanted in the Greek, but was added by the Church of Corinth, which was accustomed to make this reply as often as this Epistle was read. Bergier.

* V. 5. Si estis in fide, εἰ ἐστὲ ἐν τῇ πίστει. S. Chrys. ὁμ. κθ., γ. 701, ἐμοὶ δοκεῖ ἐνταῦθα λέγειν τὴν τῶν σημείων. Ibid. Nisi forte reprobi estis, ἀδοκιμοί, improbi, or non probati. The Prot., as well as Rhem., hath reprobates; but Dr. Wells, in his amendments, has put destitute of proofs, which here is the true sense.

† V. 7. Non ut nos probati appareamus . . . nos autem ut reprobi simus, ὥς (not ἵνα) ἀδοκιμοί ὦμεν, i. e. sicut or tanquam non probati simus.

‡ V. 11. Exhortamini, παρακαλεῖσθε, consolemini, consolationem capite

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

GALATIANS.

The Galatians, soon after S. Paul had preached the gospel to them, were seduced by some false teachers, who had been Jews, and who were for obliging all Christians, even those who had been Gentiles, to observe circumcision, and the other ceremonies of the Mosaic law. In this Epistle he refutes the pernicious doctrine of those teachers, and also their calumny against his mission and apostleship. The subject matter of this Epistle is much the same as in that to the Romans. It was written at Ephesus, about twenty-three years after our Lord's ascension. Ch.—The Galatians were originally Gauls, who, under their leader, Brennus, spread themselves over Greece, and at length passed over into Asia Minor, where they settled between Cappadocia and Phrygia, in the province afterwards called from them Galatia. It seems that S. Peter preached first in those parts; but it was only to the Jews, as may be gathered from the inscription of his First Epistle, which he addresses to the Jews of Pontus, Galatia, Cappadocia, Asia, and Bithynia. But S. Paul was the first that preached to the Gentile inhabitants of this province. When he first preached to them, he was received as an angel from heaven, or rather, as Christ himself: he visited them oftener than once, and the Church he there formed was very considerable. It was the Jewish converts of Galatia (who, as we have before mentioned, were the spiritual children of S. Peter, that caused those troubles which gave rise to this Epistle. They strongly advocated the legal observances; and making a handle of the high pre-eminence of S. Peter, they decried S. Paul, even calling in question his apostleship. They taught the necessity of circumcision, and other Mosaic rites, which the apostles then in part retained. Thus divisions were raised in this infant Church. On these accounts the apostle warmly asserts his apostleship, as being called by Christ himself. He shows that his doctrine was that of the other apostles, who, in the Council of Jerusalem, four years before, testified their exemption from the legal observances. He teaches that it is not by the law, but by faith, that the blessings of salvation are imparted to them. After establishing these more important parts of the Epistle, he gives them instruction on various heads. The Greek subscription to this Epistle informs us that it was written from Rome. S. Jerom says he wrote it when in chains. Theodoret says it was the first Epistle that S. Paul wrote from Rome. The contrary opinion is, that this Epistle was written from Ephesus in the year of Christ 55. This is the more probable opinion, and is maintained by S. Greg. the Great, Ludovicus, Capellanus, Estius, Usher, Pearson, and many others

CHAPTER I.

He blames the Galatians for suffering themselves to be imposed upon by new teachers. The apostle's calling.

PAUL, an apostle, not from man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren who are with me, to the churches of Galatia.

3 Grace be to you, and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present wicked world, according to the will of God, and our Father,

5 To whom is glory, for ever and ever. Amen.

6 I wonder that you are so soon removed, from him who called you to the grace of Christ, to another gospel:

7 Which is not another, only there are some that trouble you, and would pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema.

9 As we said before, so I say now again: If any one preach to you a gospel, besides that which you have received, let him be anathema.

10 For do I now persuade men, or God? Or do I seek to please men? If I did yet please men, I should not be the servant of Christ.

11 ^a For I give you to understand, brethren, that the gospel which was preached by me is not according to man.

12 ^b For neither did I receive it from man, nor did I learn it, but by the revelation of Jesus Christ.

13 For you have heard of my conversation in time past

^a 1 Cor. xv. 1.—^b Eph. iii. 3.

CHAP. I. VER. 1, &c. The apostle begins by asserting his apostleship, which the false teachers had called in question.—*Not from man, neither by man.** The apostle here expressly says, all the brethren who are with me; to show that he advanced nothing which was not conformable to the belief of all the faithful. S. Jerom.—And again he says, (ver. 12,) *neither did I receive it, nor from man did I learn it, but by the revelation of Jesus Christ.* That is, not from him, who was a man only, but from Jesus Christ, who was both God and man. S. Jerom, who has left us a commentary on this Epistle, (tom. 4, p. 222, ed. Ben., as also S. Chrys., tom. 3, p. 709, ed. Sav.,) takes notice, that Christ's Divinity is proved from these expressions, that S. Paul was not an apostle, nor had his mission from man only, but from Jesus Christ, who therefore was not a man only.—*By Jesus Christ, and God the Father.* A second argument to show the equality of the Son with the Father. And thirdly, it destroys another objection of the Arians, who used to pretend that the Father being always first named, he only, and not the Son, was properly God. Fourthly, another of their arguments to prove only the Father truly God, was that he was called *the God*, with the Greek article; and here the Father is called God, without the said Greek article. Fifthly, they also pretended that the Son was not God, because the Father was said to deliver him to death: and here (ver. 3) the Son is said to give and deliver himself. Wi.

VER. 6, 7. *To another gospel: which is not + another.* That is, it is not properly another, because they pretended to be Christians, and teach the faith: and yet it was in some measure *another*, because *changed* by such teachers with a mixture of errors, particularly that all converted Gentiles were to observe the Jewish law: and in this sense they are said to *subvert*, or *destroy*, the gospel of Christ: so that the apostle sticks not to pronounce and repeat an *anathema*, a curse upon all that preach any thing *besides*, that is, in point of religion, not agreeing with what he had taught. Wi.

VER. 9. The terrible sentence awarded by S. Paul, bears equally strong against modern as against ancient innovators in religion.

VER. 14. He here alludes to his being a Pharisee, as he himself mentions more openly in Acts xxiii. 6, *A Pharisee, and son of Pharisees.* This sect always distinguished itself by its zeal for ancient traditions, which shows evidently that he was very far from being instructed in a religion of which he was the sworn enemy; nor since his conversion did he apply for instruction. What he delivered, he learned not of man, but of God. See below.

VER. 16. *I condescended not to flesh and blood.* Lit. *I did not acquiesce to flesh and blood.* I had no regard to temporal friends or advantages. Some expound it, I did not think it necessary to consult the other apostles, men who

in the Jews' religion: how that, beyond measure, I persecuted the church of God, and laid it waste,

14 And I made progress in the Jews' religion, above many of my equals in my own nation, being more abundantly zealous for the traditions of my fathers.

15 But when it pleased him, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the Gentiles: immediately I condescended not to flesh and blood.

17 Neither went I to Jerusalem to the apostles, who were before me; but I went into Arabia, and again I returned to Damascus:

18 Then three years ^c after, I came to Jerusalem to see Peter, and stayed with him fifteen days:

19 But other of the apostles I saw none: except James, the brother of the Lord.

20 Now the things which I write to you; behold, before God, I lie not.

21 Afterwards I came into the regions of Syria, and Cilicia.

22 And I was unknown by face to the churches of Judea, which were in Christ:

23 But they had heard only: He, that persecuted us in times past, doth now preach the faith which once he impugned:

24 And they glorified God in me.

CHAP. II.

The apostle's preaching was approved of by the other apostles. The Gentiles were not to be constrained to the observation of the law.

THEN ^d fourteen years after, I went up again to Jerusalem, with Barnabas, taking Titus also with me.

2 And I went up according to revelation; and com

^c A. D. 37.—^d A. D. 51.

were my countrymen: and so it follows, *I came not to Jerusalem to the apostles*, to be instructed by them, having been instructed by Christ himself. Wi.

VER. 17. So far from receiving his apostleship from the other apostles, he saw none of them, till he had spent three years in announcing the word of God Calmet.

VER. 18. *Then three years after, I came to Jerusalem to see* (and as S. Chrys. says, out of respect to make a visit to) *Peter*, but staid only at Jerusalem fifteen days, and saw none of the apostles except him, and James the brother, or cousin, of our Lord; so that I was yet unknown by face to the Christian churches in Judea. Wi.

* V. 1, and 12. Non ab homine, on which words S. Jerom, ergo non hominem tantum est Christus. See S. Chrys. in his commentary, or *ερμηνεία*, on this Epistle, p. 713, where he takes notice against the Arians, that here God the Father is called Θεός, not ὁ Θεός; so that their argument from the Greek article is of no force; χωρίς ἄρθρον . . . οὐκ ἀπὸ τοῦ θεοῦ, ἀλλὰ ἀπὸ τοῦ πατρὸς, &c.

† V. 7. In aliud Evangelium, quod non est aliud; εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο. Volunt convertere, μεταστρέφειν, invertere, evertere, pervertere. S. Chrys., Lat. edit., p. 812, E., ubi sunt igitur, qui nos ut contentiosos damnant, eo quod cum hæreticis habemus dissidium, dictitantque nullum esse discrimen inter nos et illos. . . . Audiant Paulum (p. 813, A.) illos subvertisse Evangelium, qui paululum quiddam rerum novarum invexerant. And in the Greek edition of Savil, p. 717, linea 3, ποῦ νῦν εἰσιν, &c. . . . ἀκούεσαν τί φησιν ὁ Παῦλος, &c.

CHAP. II. VER. 1. *Then fourteen years after.* That is, after my former going to Jerusalem, which was seventeen years after my conversion, an. 51. See Tillamont. Wi.—The cause of S. Paul's second journey to Jerusalem was as follows: Some brethren coming from Judea to Antioch, there maintain the necessity of circumcision and the other Mosaic rites, asserting that without them salvation could not be obtained. S. Paul, upon his return to Antioch, strongly defended, in conjunction with Barnabas, the liberty of the gospel. As the contest grew warm, it was resolved to depute Paul and Barnabas to consult the other apostles and ancients at Jerusalem. By the approbation of the living and speaking tribunal which all are commanded to hear, the Scriptures are not made true, altered, or amended; they merely are declared to be the infallible word of God, a point only to be learned by authority: hence that memorable saying of S. Austin: "I would not believe the gospel unless the authority of the Church moved me." Cont. ep. Fund. c. 5

municated to them the gospel, which I preach among the Gentiles, but apart to them who seemed to be something; lest, perhaps, I should run, or had run in vain.

3 But neither Titus, who was with me, being a Gentile, was compelled to be circumcised :

4 But because of false brethren unawares brought in, who came in privately to spy our liberty, which we have in Christ Jesus, that they might bring us into bondage :

5 To whom we yielded not by subjection, no not for an hour, that the truth of the gospel might continue with you :

6 But of them who seemed to be something, (what they were some time, it is nothing to me, * God accepteth not the person of man,) for to me, they that seemed to be something, added nothing.

7 But on the contrary, when they had seen that to me was committed the gospel of the uncircumcision, as to Peter was that of the circumcision :

8 (For he who wrought in Peter to the apostleship of the circumcision, wrought in me also among the Gentiles :)

9 And when they had known the grace that was given to me, James, and Cephas, and John, who seemed to be pillars, gave to me and Barnabas the right hands of fellowship; that we should go to the Gentiles, and they to the circumcision :

10 Only that we should be mindful of the poor ; which same thing also I was careful to do.

11 But when Cephas was come to Antioch, I withstood him to the face, because he was blameable.

12 For before that some came from James, he did eat

with the Gentiles ; but when they were come, he withdrew and separated himself, fearing those who were of the circumcision.

13 And to his dissimulation the rest of the Jews consented, so that Barnabas also was led by them into that dissimulation.

14 But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all : If thou, being a Jew, livest after the manner of the Gentiles, and not of the Jews, how dost thou compel the Gentiles to follow the way of Jews ?

15 We, by nature, are Jews, and not of the Gentiles, sinners.

16 But knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law ; ^b because by the works of the law no flesh shall be justified.

17 But if while we seek to be justified in Christ, we ourselves also are found sinners : is Christ then the minister of sin ? God forbid.

18 For if I build up again the things which I have destroyed, I make myself a transgressor.

19 For I, through the law, am dead to the law, that I may live to God : with Christ I am nailed to the cross.

20 And I live, now not I ; but Christ liveth in me. And that I live now in the flesh : I live in the faith of the Son of God, who loved me, and delivered himself for me.

21 I cast not away the grace of God. For if justice be by the law, then Christ died in vain.

* Deut. x. 17; Job xxxiv. 19; Wisd. vi. 8; Eccl. xxv. 15; Acts x. 34;

Rom. ii. 11; Eph. vi. 9; Col. iii. 25; 1 Pet. i. 17.—^b Rom. iii. 20.

VER. 2. According to revelation, or an inspiration from the Spirit of God, and conferred with them, as an equal, says S. Jerom.—*But apart to them, who seemed to be something considerable.* That is, with the other apostles, lest I should run in vain, not for fear of false doctrine, says S. Chrys., but that others might be convinced that I preached not any thing disapproved by the apostles, which would prejudice the progress of the gospel. Wi.

VER. 3. Neither Titus, . . . circumcised, who had been a Gentile. A convincing proof, says S. Chrys., that even according to the other apostles, the Gentiles converted were not subject to the Jewish laws. Wi.

VER. 7. As to Peter was that of the circumcision. Calvin pretends to prove by this, that S. Peter and his successors are not head of the whole Church, because S. Peter was only the apostle of the Jews. But S. Paul speaks not here of the power and jurisdiction, but of the manner that S. Peter and he were to be employed. It was judged proper that S. Peter should preach chiefly to the Jews, who had been the elect people of God, and that S. Paul should be sent to the Gentiles; yet both of them preached both to Jews and Gentiles: and S. Peter, by receiving Cornelius, first opened the gate of salvation to the Gentiles, as he says of himself, (Acts xv. 7,) *that God made choice of him, that the Gentiles by his mouth should hear the gospel, and believe.* That S. Peter was head of the Church, see the notes on Matt. xvi., and John xxi. Wi.

VER. 9. James, and Cephas, and John. No proof of any greater authority can be drawn from the placing or numbering James first, which perhaps S. Paul might do, because of the great respect he knew the Jewish converts had for S. James, bishop of Jerusalem, where the ceremonies of the law of Moses were still observed. Several Greek copies have *Peter, James, and John*. So we also read in S. Jerom's Commentary, p. 240, and S. Chrys., in his Exposition, p. 729, has *Cephas, John, and James*. Wi.

VER. 11. But when Cephas, &c.* In most Greek copies we read *Petrus*, both here and ver. 13. Nor are there any sufficient, nor even probable, grounds to judge that *Cephas* here mentioned was different from *Peter*, the prince of the apostles, as one or two late authors would make us believe. S. Jerom indeed on this place says, there were some (though he does not think fit to name them) who were of that opinion; but at the same time S. Jerom ridicules and rejects it as groundless. Now as to authors that make Cephas the same with S. Peter, the prince of the apostles, we have what may be called the unexceptionable and unanimous consent of the ancient fathers and doctors of the Catholic Church, as of Tertullian, who calls this management of S. Peter, a *fault of conversation, not of preaching or doctrine*; of S. Cyprian, of Origen, of the great doctors S. Jerom, S. Aug., S. Chrys., S. Greg. the Great, of S. Cyril of Alex., of Theodoret, Pope Gelasius, Pelagius the second, S. Anselm, S. Thomas; in latter ages, of Bellarm., Baronius, Binius, Spondan, of Salmeron, Estius, Gagneius, Tirinus, Menochius,

Alex. Natalis, and a great many more; so that Cornelius a Lapide on this place says, *that the Church neither knows nor celebrates any other Cephas but S. Peter*. Tertullian and most interpreters take notice, that S. Peter's fault was only a lesser or venial sin in his conduct and conversation. Did not S. Paul on several occasions do the like, as what is here laid to S. Peter's charge? that is, practise the Jewish ceremonies: did not he circumcise Timothy after this, an. 52? did he not shave his head in Cenchrea, an. 54? did he not, by the advice of S. James, (an. 58,) *purify himself with the Jews in the temple*, not to offend them? S. Jerom, and also S. Chrys.,[†] give another exposition of this passage. They looked upon all this to have been done by a contrivance and a collusion betwixt these two apostles, who had agreed beforehand that S. Peter should let himself be reprehended by S. Paul, (for this they take to be signified by the Greek text,) and not that S. Peter was reprehensible;† so that the Jews seeing S. Peter publicly blamed, and not justifying himself, might for the future eat with the Gentiles. But S. Aug. vigorously opposed this exposition of S. Jerom, as less consistent with a Christian and apostolical sincerity, and with the text in this chapter, where it is called a *dissimulation*, and that Cephas or Peter *walked not uprightly to the truth of the gospel*. After a long dispute betwixt these two doctors, S. Jerom seems to have retracted his opinion, and the opinion of S. Aug. is commonly followed, that S. Peter was guilty of a venial fault of imprudence. In the mean time, no Catholic denies but that the head of the Church may be guilty even of great sins. What we have to admire, is the humility of S. Peter on this occasion as S. Cyprian observes,§ who took the reprehension so mildly, without alleging the primacy, which our Lord had given him. Wi.—*I withstood, &c.* The fault that is here noted in the conduct of S. Peter, was only a certain imprudence in withdrawing himself from the table of the Gentiles, for fear of giving offence to the Jewish converts: but this in such circumstances, when his so doing might be of ill consequence to the Gentiles, who might be induced thereby to think themselves obliged to conform to the Jewish way of living, to the prejudice of their Christian liberty. Neither was S. Paul's reprehending him any argument against his supremacy; for in such cases an inferior may, and sometimes ought, with respect, to admonish his superior. Ch.

VER. 16, &c. Knowing that a man is not justified by the works of the law. S. Paul, to the end of the chapter, seems to continue his discourse to S. Peter, but chiefly to the Jewish Galatians, to show that both the Gentiles, whom the Jews called and looked upon as sinners, and also the Jews, when converted, could only hope to be justified and saved by the faith of Christ, and not by the works of the law.—*For by the law I am dead to the law.* That is, says S. Jerom, by the evangelical law of Christ I am dead to the ancient law and its ceremonies. Wi.

VER. 19. He here expresses the change which had been wrought in him.

CHAP. III.

The Spirit, and the blessing promised to Abraham, cometh not by the law, but by faith.

O SENSELESS Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been set forth, crucified among you.

2 This only would I learn of you: Did you receive the Spirit by the works of the law, or by the hearing of faith?

3 Are you so foolish, that, whereas you began in the spirit, you would now be made perfect by the flesh?

4 Have you suffered so great things in vain? If yet in vain.

5 He, therefore, who giveth to you the spirit, and worketh miracles among you, doth he do it by the works of the law, or by the hearing of the faith?

6 As it is written: ^a Abraham believed God, and it was reputed to him unto justice.

7 Know ye, therefore, that they who are of faith, are the children of Abraham.

8 And the scripture, foreseeing that God justifieth the Gentiles by faith, told Abraham before: ^b In thee shall all nations be blessed.

9 Therefore, they who are of the faith, shall be blessed with the faithful Abraham.

10 For as many as are of the works of the law, are under a curse. For it is written: ^c Cursed is every one that continueth not in all things which are written in the book of the law, to do them.

11 But that by the law no man is justified with God, it is manifest: ^d because the just man liveth by faith.

12 But the law is not of faith: but ^e he that doth these things, shall live in them.

13 Christ hath redeemed us from the curse of the law being made a curse for us; for it is written: ^f Cursed is every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Christ Jesus: that we may receive the promise of the Spirit by faith.

15 Brethren, (I speak after the manner of man,) ^g yet a man's testament, if it be confirmed, no man despiseth, nor addeth to it.

16 To Abraham were the promises made, and to his seed. He saith not: And to his seeds, as of many: but as of one: And to thy seed, who is Christ.

17 Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not disannul to make the promise of no effect.

18 For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise.

19 Why then was the law? It was set because of transgressions, till the seed should come, to whom he made the promise, being ordained by angels in the hand of a mediator.

20 Now a mediator is not of one: but God is one.

21 Was the law then against the promises of God? God forbid. For if there had been a law given which could give life, verily, justice should have been by the law

^a Gen. xv. 16; Rom. iv. 3; James ii. 23.—^b Gen. xii. 3; Eccl. xlv. 20.—^c Deut. xxvii. 26.

^d Hab. ii. 4; Rom. i. 17.—^e Lev. xviii. 5.—^f Deut. xxi. 23.—^g Heb. ix. 17.

The law to which he had been attached had passed away from him. Now he was so united to Christ and his cross, that he says, Not I, but Christ liveth in me.

* V. 11. That Peter and Cephas were the same, see Tertull. l. de Præscrip. c. 23, p. 210, ed. Rig.; Origen in Joan. ed. Græcè et Latinè, p. 381; S. Cyprian Epist. 71, ad Quintum, p. 120; S. Jerom on this Ep. to the Galatians, as also S. Chrys., S. Aug. See his epistles on this passage to S. Jerom. S. Greg. l. 2, in Ezech. tom. 1, p. 1368. Gelasius apud Labb. t. 4, Conc. p. 1217. Pelagius, the 2d apud Labb. t. 5, p. 622. S. Cyr. of Alex. hom. 9, cont. Julianum, t. 6, p. 325. Theodoret in 2 ad Gal. iv. 3, p. 268. S. Anselm in 2 ad Gal. p. 236. S. Thom. i. 2, q. 103, a. 4, ad 2dum.—S. Jerom's words: Sunt qui Cepham non putent Apostolum Petrum, sed alium de 70, discipulis . . . quibus primum respondendum, alterius nescio cujus Cephae nescire nos nomen, nisi ejus, qui et in Evangelio, et in aliis Pauli Epistolis, et in hac quoque ipsa, modo Cephas, modo Petrus scribitur . . . deinde totum argumentum Epistolæ . . . huic intelligentiæ repugnare, &c.

† Ibid. S. Chrys. by a contrivance, εἰκονομῶν, p. 730, &c.
‡ Ibid. ὁ τεγνωσμένος may signify reprehensus, as well as reprehensibilis; and he says it is to be referred to others, and not to S. Paul: ἀλλ' ὑπὸ τῶν ἄλλων.

§ Ibid. S. Cyp. Ep. ad Quintum, p. 120, Petrus . . . non arroganter assumpsit, ut diceret se pronatum tenere, &c.

CHAP. III. VER. 1. *Before whose eyes Jesus Christ . . . crucified among you.** The common exposition is, that S. Paul had before described and set before them Christ crucified. Others, that it had been clearly foretold by the prophets that Christ was crucified for them. Wi.

VER. 2. *Did you receive the Spirit by the works of the law?* As if he said, you esteem it a great favour to have received those spiritual gifts of working miracles, &c. When you were made Christians, had you these favours by the works of the law, or was it not by the hearing of faith, and by the faith of Christ, that you had such extraordinary graces? Wi.

VER. 4, 5. *If yet in vain:* i. e. I have still good hopes, that what you have already suffered by persecutions and self-denials, since your conversion, will not be in vain; as they would be, if you sought to be justified by the works and ceremonies of the law of Moses, and not by the faith and law of Christ, by which only you can be truly sanctified. Wi.

VER. 6. *As it is written: Abraham believed God, and it was reputed to him unto justice.* See Rom. iv. 3. The apostle thus argues with the Galatians; Abraham, who was never under the law, still received the grace of justification in reward of his faith, even before he had received circumcision. Now, if a person can be justified without the law, the law can be no ways necessary to salvation. Calme.

VER. 10—14. *Are under a curse . . . cursed is every one, &c.* The sense of these is to be found Deut. xxvii. 26, in the Sept. Some expound them thus: curses are pronounced against every one who keeps not all the precepts of the law, but there is not any one; i. e. scarce any one, who keepeth them all; therefore all under the law are under some curse. But as it cannot be said that no one kept all the precepts, especially the moral precepts of the law, mentioned in that place of Deuteronomy; therefore others understand that all such persons fall under these curses, who think to comply with all these precepts by their own strength, or who confide in the works of the law only, without a faith in Christ, the Messiah, and without which they cannot be saved. This agrees with what follows, that *the just man liveth by faith.* Hab. ii. 4. See Rom. i. 17.—*Now the law is not of faith,* i. e. the works done merely in compliance with the law, are not works of faith that can save a man: *but he that doth those things of the law, shall live in them;* i. e. says S. Jerom, shall have a long temporal life promised in the law; or, as others say, shall have life everlasting, if they are done with faith.—*Christ hath redeemed us from these curses;* but to do this, hath made himself a curse for our sake, by taking upon himself the similitude of a sinner, and by dying upon the cross, as if he had been guilty of the greatest sins, having only charged himself with our sins, inasmuch as it is written, (Deut. xxi. 23,) *Cursed is every one who hangeth on a tree;* which is to be understood, in case he deserve it for his own sins. Wi.

VER. 15, &c. *I speak after the manner of man;* or, by a comparison, says S. Chrys., common among men. If a man make or execute his last will, or any deed or contract, it stands good; no one contemns it, or pretends to annul it, or add any thing to it: how much more shall the testament, the covenant, or solemn promise which God made to Abraham, to bless all nations, stand firm and have its effect? And he said, to his seed, to one, i. e. in Christ only, not, to his seeds, as it were by many. It is observed, that the word *seed* being of a collective signification, may, grammatically, be taken for the plural as well as for the singular number; so that we are to have more regard to S. Paul's authority, who expounds to us what is here signified by the word *seed*, than to the word itself.—*The law which was made after four hundred and thirty years* (consult the chronologists) does not make void the testament: nor the promise which God himself made to Abraham, that mankind should be blessed only by Christ. These blessings could not be by the law of Moses ordained, or delivered by angels in the hand of a mediator, to wit, of Moses according to the common interpretation, who, in receiving and publishing the law, was as it were a mediator betwixt God and his people.—*And a mediator is not of one,* (but is called so, as mediating betwixt two parties,) *but God is one.* This is to signify, that when he made the covenant or promise to Abraham, he made this promise himself, and did not make use of a mediator inferior to himself, as when he gave the law; and the law, in this respect, was inferior to the promise; but the chief difference was, that true justice and sanctification was not given by the

22 *But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

23 But before that faith came, we were kept under the law, shut up unto that faith which was to be revealed.

24 Wherefore the law was our pedagogue in Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a pedagogue.

26 For you are all the children of God by faith, in Christ Jesus.

27 ^bFor as many of you as have been baptized in Christ, have put on Christ.

28 There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus.

29 And if you be Christ's; then you are the seed of Abraham, heirs according to the promise.

CHAP. IV.

Christ hath freed us from the servitude of the law: we are the free-born sons of Abraham.

NOW I say: As long as the heir is a child, he differeth nothing from a servant, though he be lord of all.

2 But is under tutors and governors, until the time appointed by the father:

3 Even so we, when we were children, were in bondage under the elements of the world.

4 But when the fulness of the time was come, God sent his Son, made of a woman, made under the law:

5 That he might redeem those who were under the law: that we might receive the adoption of sons.

* Rom. iii. 9.

law, for so it would have contradicted and have made void the promise made before to Moses, that the blessings of a true sanctification should only be by his seed and by faith in Christ, the Son of Abraham and of David. According to the Scriptures all things (i. e. all men) were shut up together *under sin*, under the slavery of sin, from which they were not to be redeemed but by the accomplishment of the promise, and by the coming of Christ, by his grace, and a faith in him. Wi.—*Because of transgressions.* To restrain them from sin, by fear and threats.—*Or-dained by angels.* The law was delivered by angels, speaking in the name and person of God to Moses, who was the *mediator* on this occasion between God and the people. Ch.—The law was established not to occasion sin, but to *manifest* sin, and to *punish* sin. Ezechiel (xx. 11) shows the meaning of the apostle, when he says, that God, after bringing the Israelites out of Egypt, imposed laws upon them that gave life to such as observed them.

VER. 22. *Hath concluded all under sin*; i. e. hath declared all to be under sin, from which they could not be delivered but by faith in Jesus Christ, the promised seed. Ch.

VER. 24. As for the *law*, it was put or given *because of transgressions*, to put a stop, by the punishments prescribed, to idolatry and other crimes, which the Jews had learnt from other nations, particularly in Egypt. Wi.—*Pedagogue*; i. e. schoolmaster, conductor, or instructor. Ch.

VER. 27. The baptism of infants shows that the sacrament gives grace of itself, by Divine appointment; or, as divines say, *ex opere operato*.

VER. 28. *Neither Jew, &c.* That is, no distinction of Jew, &c. Ch.

* V. 1. *Præscriptus, προεγραφή*; not proscriptus, as in some readings of the Latin text: and in vobis is better understood to be joined with præscriptus than with crucifixus.

CHAP. IV. VER. 1. By the child, in this place, the apostle understands all the Jewish people, who, as long as they were under the childhood of the law, were subjected to numerous restrictions, although they were the favourite children of God. Calmet.

VER. 3. *Under the elements of the world.* S. Chrys. understands the exterior ceremonies and precepts of the law of Moses, with an allusion to the first elements of elements which children are taught. Wi.

VER. 4. *The fulness of the time.* That is, the time decreed by Divine Providence.—*God sent his Son, made of a woman*, who took a true human body of his virgin Mother.—*Under the law*, as he was man, because he was pleased to make himself so. Wi.

6 And because you are sons, God hath sent the Spirit of his Son into your hearts, crying: Abba, Father.

7 Therefore, now he is no more a servant, but a son And if a son, an heir also through God.

8 But then, indeed, not knowing God, you served them, who, by nature, are no gods.

9 But now, after that you have known God, or rather are known of God; how turn you again to the weak and poor elements, to which you are desirous to serve again?

10 You observe days and months, and times, and years.

11 I am in fear for you, lest, perhaps, I have laboured in vain among you.

12 Be ye as I, for I also am as you: brethren, I beseech you; you have not injured me at all.

13 And you know how, through infirmity of the flesh, I preached the gospel to you heretofore: and your temptation in my flesh.

14 You despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then your blessedness? For I bear you witness, that, if it could be done, you would have plucked out your own eyes, and would have given them to me.

16 Am I then become your enemy in telling you the truth?

17 They are zealous in your regard not well; but they would exclude you, that you might be zealous for them.

18 But be zealous for that which is good in a good thing always; and not only when I am present with you.

19 My little children, of whom I am in labour again, until Christ be formed in you.

20 And I would willingly be present with you now, and change my voice: because I am ashamed for you.

^b Rom. vi. 3.

VER. 6. *Crying, Abba.* That is, *Father*. Christ taught us in prayer to call God our Father, he having made us his adoptive sons by his grace, and heirs of heaven. Wi.

VER. 8, 9. *You served them, who, by nature, are no gods.* These words are to be understood of the converts, who had been Gentiles.—*Known of God.* That is, approved and loved by him. Wi.

VER. 10, 11. *You observe* days, &c.* These false teachers were for obliging all Christians to observe all the Jewish feasts, fasts, ceremonies, &c. This text cannot mean to condemn the feasts appointed to be kept holy in the Catholic Church. For on the festivals dedicated to our Lord, S. Austin writeth thus, "We dedicate and consecrate the memory of God's benefits with solemnities on solemn appointed days, lest in process of time they might creep into ungrateful and unkind oblivion." And of the martyrs thus, "Christian people celebrate the memories of martyrs with religious solemnity, both to move themselves to an imitation of their virtues, and that they may be partakers of their merits, and helped by their prayers." Cont. Faust. l. 20, c. 21. And of other saints thus, "Keep ye and celebrate with sobriety the nativity of saints, that we may imitate them that are gone before us, and that they may rejoice in us, who pray for us." In Psal lxxxviii. Conc. 2, in fine.

VER. 12. *Be ye as I, for I also am as you.* I add no word in the translation, because it is uncertain what is to be understood: some give this construction, *Be ye as I am*, because I also *was* as you now *are*; and they expound them thus: lay aside your zeal for the Jewish ceremonies as I have done, who *was* once as zealous for them as you seem now to be. Others would have the construction and sense to be, *Be ye as I am*, because I *am* as you; that is, be affected to me, and love me, as I have still a true affection and love for you, which is agreeable to what follows, *you have not offended me at all.* Wi.

VER. 13—16. *Through infirmity of the flesh . . . and your temptation in my flesh.* S. Jerom thinks the apostle had some bodily infirmity upon him. S. Chrys understands his poverty, and want, and persecutions, and that some were inclined to contemn him and his preaching on these accounts. Wi.

VER. 17—20. He tells them this change comes from the false preachers among them, who with a false zeal would *exclude* them from a friendship and a submission to S. Paul, and deprive them again of that Christian liberty by which Christ, and the faith of Christ, had freed them from the yoke of the Mosaic law. On this account I must labour and travail, as it were, to *bring you forth* a second time. How do I now wish to be *with you*, to *change my voice*, to exhort you, to reprehend you, to use all ways and means to regain you to Christ!—*I am in confusion about you*,† I am perplexed, as the Greek signifies, as not knowing what to say or do. Wi.

21 Tell me, you that desire to be under the law, have you not read the law?

22 For it is written, that Abraham had two sons; the one by a bond-woman, and the other by a free-woman.

23 But he that was by the bond-woman, was born according to the flesh; but he by the free-woman, was by the promise.

24 Which things are said by an allegory. For these are the two testaments. The one indeed on Mount Sina, which bringeth forth unto bondage, which is Agar.

25 For Sina is a mountain in Arabia, which hath an affinity with that which now is Jerusalem, and is in bondage with her children.

26 But that Jerusalem, which is above, is free; which is our mother.

27 For it is written: Rejoice thou barren, that bearest not; break forth and cry out, thou that travailest not; for many are the children of the desolate, more than of her that hath a husband.

28 Now we, brethren, as Isaac was, are the children of the promise.

29 But as then he, who was born according to the flesh, persecuted him who was according to the Spirit: so also now.

30 But what saith the scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

31 Therefore, brethren, we are not the children of the bond-woman, but of the free; by the freedom wherewith Christ hath made us free.

CHAP. V.

He exhorts them to stand to their Christian liberty. Of the fruits of the flesh, and of the Spirit.

STAND firm, and be not held again under the yoke of bondage.

a Gen. xvi. 15.—b Gen. xxi. 2.—c Isa. liv. 1.—d Rom. ix. 8.—e Acts xv. 1.

VER. 22. It is written in the law, that is, in Genesis, (chap. xvi. and xxi.) that Abraham had two sons, &c.: that his two sons, Ismael, born of his servant, Agar, and Isaac of his wife, Sara, in an allegorical sense, represent the two testaments or covenants, which God made with his people: that Sina, the mountain in Arabia, hath an affinity with Jerusalem, and with her children, who remain under the servitude of the law of Moses: we cannot understand a conjunction, or an affinity, as to place and situation, Sina and Jerusalem being near twenty days' journey distant from each other; therefore it can only be an affinity in a mystical signification, inasmuch as Jerusalem was the capital of the Jews, where the children of those who received the law on Mount Sina lived still under the servitude of the same law: but Christians, who believe in Christ, must look upon themselves as belonging to Jerusalem, and not to the city of Jerusalem upon earth, but to the celestial Jerusalem in heaven, which is our mother, now no longer servants and slaves to the former law, but free, being made the sons of God by the grace of Christ, and heirs of heaven. And these blessings were promised to all nations; not only to the Jews, of which the much greater part remained obstinate, and refused to believe in Christ, but also particularly to the Gentiles, according to the prophecy of Isaiah, (chap. liv.) Rejoice thou that hast been barren, like Sara, for a long time; e. rejoice you Gentiles, hitherto left in idolatry, without the knowledge or worship of the true God, now you shall have more children among you than among the Jews, who were his chosen people. Wi.

* V. 10. S. Jerom on this verse, p. 271, dicat aliquis, nos simile crimen incurrimus... observantes diem dominicam... Pascha festivitatem, et Pentecostes ætiam, et pr: varietate regionum, diversa in honore martyrum tempora constituta, &c.

† V. 20. Confundor in vobis, ἀποροῦμαι. See 2 Cor. iv. 8, &c.

‡ V. 25. Qui conjunctus est ei, quæ nunc est Jerusalem, συνοικεῖ τῇ νῦν ἱερουσαλήμ. See Budæus, Estius, Mr. Legh, &c.

CHAP. V. VER. 1. Be not held again under the yoke of bondage, of the old law. Wi.—This verse must be understood in the same manner as the 9th verse of the preceding chapter. See the annotations upon it.

2 Behold I, Paul, tell you, that if you be circumcised, Christ will profit you nothing.

3 And I testify again to every man that circumciseth himself, that he is a debtor to do the whole law.

4 Christ is become of no effect to you; whosoever of you are justified by the law, you are fallen from grace.

5 For we in spirit, by faith, wait for the hope of justice.

6 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision; but faith, which worketh by charity.

7 You did run well: who hath hindered you, that you should not obey the truth?

8 This persuasion is not from him who calleth you.

9 A little leaven corrupteth the whole mass.

10 I have confidence in you in the Lord; that you will not be of another mind: but he that troubleth you, shall bear the judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? The scandal of the cross is therefore made void.

12 I would they were even cut off, who trouble you.

13 For you, brethren, have been called unto liberty: only use not liberty for an occasion to the flesh, but by charity of the Spirit serve one another.

14 For all the law is fulfilled in one sentence: Thou shalt love thy neighbour as thyself.

15 But if you bite and eat one another; take heed that you be not consumed one by another.

16 I say then: Walk in the Spirit, and you shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit; and the Spirit against the flesh; for these are contrary one to another: so that you do not the things that you would.

18 But if you are led by the Spirit, you are not under the law

† 1 Cor. v. 6.—g Lev. xix. 18; Matt. xxii. 39; Rom. xiii. 8.—h 1 Pet. ii. 12.

VER. 3. The false teachers had insisted on the observance of circumcision and a few other rites only, as necessary for salvation; but S. Paul assures them, that the receiving of circumcision is an open profession of Judaism, and that he that makes this profession, binds himself to the observance of every part of the law, since a curse is pronounced against those that do not keep it in all its parts. If then circumcision be necessary for salvation, the whole law is necessary also Calmet.

VER. 5, 6. We in spirit hope for true justice by a faith in Christ; yet not by faith only, but by a faith working by charity. Wi.—Here note with S. Austin, that faith is not to be idle, but working or doing good works in charity: wherefore not faith alone. De Opere et Fide, c. 14.

VER. 8, &c. This persuasion of yours is not from him who calleth you; is not from God: and I hope you will be shortly again of no other mind than what I taught you. Wi.—This was a Jewish proverb, and alluded to the time of the Pasch, when it was not permitted to eat of any but unleavened bread; during which time the least leaven made the whole mass unclean to a Jew. . . . Some Greek copies read, μικρὰ ζύμη ἔλον τό φύραμα θύουσι, when the sense will be, "a little leaven causes the whole mass to rise." Calmet.—The scandal of the cross is therefore made void. The sense is, according to S. Jerom, that the Jews' greatest objection against S. Paul used to be, because he preached that circumcision and the law of Moses need not be observed: another objection against him was, that he preached Jesus who was crucified on an infamous cross, to be their great Messiah. He reasons then in this manner, that if the Jews think he again preacheth the necessity of circumcision and the precepts of the old law, they will no longer be offended that he preacheth Christ crucified, because they were not so much offended with the latter as with the first. Thus also S. Chrys. on this verse.—I would they were even cut off: separated from your communion by excommunication. This seems the true sense; so that I need not mention any other exposition. See Corn. a Lapide. Wi.

VER. 14. All the law, as far as it regards our duty to our neighbour, is contained in this text of the apostle; he says the same in his Epistle to the Romans, chap. xiii. He that loves his neighbour has fulfilled the law.

VER. 17. So that you do not the things that you would. He does not say, so that you cannot do, as others falsely translate; as if men were under an absolute

19 Now the works of the flesh are manifest; which are, fornication, uncleanness, immodesty, luxury,

20 Idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, sects,

21 Envy, murders, drunkenness, revellings, and such like; of the which I foretell you, as I have foretold to you, that they who do such things, shall not obtain the kingdom of God.

22 But the fruit of the Spirit is, charity, joy, peace, patience, benignity, goodness, longanimity,

23 Mildness, faith, modesty, continency, chastity. Against such there is no law.

24 And they who are Christ's, have crucified their flesh with the vices and concupiscences.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not become desirous of vain-glory, provoking one another, envying one another.

CHAP. VI.

He exhorts to charity, humility, &c. He glories in nothing but in the cross of Christ.

BRETHREN, and if a man be overtaken in any fault, you who are spiritual, instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens: and so shall you fulfil the law of Christ.

3 For if any man think himself to be something, whereas he is nothing, he deceiveth himself.

4 But let every one prove his own work, and so he shall have glory in himself only, and not in another.

5 *For every one shall bear his own burden.

* 1 Cor. iii. 8.

necessity of sinning, or doing ill; which is also contradictory to the foregoing words, *walk by the Spirit, and you will not accomplish the works of the flesh*. Wi.—Here some suppose, says S. Austin, that the apostle denieth that we have free liberty of will: not understanding that this is said to them, if they will not hold fast the grace of faith conceived, by which only they can walk in the Spirit, and not accomplish the lusts of the flesh. S. Austin, in chap. v. Gal.

VER. 19—21. *Uncleanness, immodesty, luxury*. S. Austin here sheweth that there are other damnable sins besides infidelity.

* V. 17. *Ita ut non quæcunque vultis, illa faciatis; ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε*. Dr. Wells, in his correction to the Prot. translation, leaves out *cannot*.

CHAP. VI. VER. 2. *One another's burdens*. This is not contrary to what is added ver. 5, that *every one shall bear his own burden*, because in the first place the sense is, that we must bear patiently with one another's faults and imperfections; in the second, that every one must answer for himself at God's tribunal. Wi.

VER. 6. *Communicate . . . in all good things*: by this communication, is understood an assisting of others in their wants. Wi.—Such as are blessed with the goods of this world should gladly communicate a share of their effects to the preachers and teachers of the true faith: and this not merely as a return for what they have received, but also that they may be made thereby partakers of their merit. S. Aug. l. 2, *Evang. Quæst.* q. 8.

VER. 9. *Works of mercy are the seed of life everlasting, and the proper cause thereof, and not faith only*.

6 And let him who is instructed in the word, communicate to him, who instructeth him, in all good things

7 Be not deceived, God is not mocked.

8 For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption: but he that soweth in the spirit, of the spirit shall reap life everlasting.

9 ^bAnd in doing good, let us not fail: for in due time we shall reap, not failing.

10 Therefore, whilst we have time, let us do good to all men, but especially to those who are of the household of the faith.

11 See what a letter I have written to you with my own hand.

12 For whosoever desire to please in the flesh, they constrain you to be circumcised, only that they may not suffer the persecution of the cross of Christ.

13 For neither they themselves, who are circumcised, keep the law: but they will have you to be circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, but in the cross of our Lord Jesus Christ: by whom the world is crucified to me, and I to the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And whosoever shall follow this rule, peace be upon them, and mercy, and upon the Israel of God.

17 From henceforth let no man be troublesome to me: for I bear the marks of the Lord Jesus in my body.

18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

^b 2 Thess. iii. 13.

VER. 10. *The household of the faith*: those who profess the same true faith. Wi.—We are more bound to assist Christians than Jews; Catholics than heretics. S. Jerom, q. 1, ad Hedibim.

VER. 11. *What a letter I have written . . . with my own hand*. S. Jerom understands this of what he is now beginning to write, the rest being written by the hand of another. Others understand the whole letter. Wi.—S. Chrys., Theophylact, and Theodoret, suppose that the apostle wrote the whole Epistle with his own hand, and here excuses himself for writing so ill the Grecian letters, which were so very different from those of his native language. But S. Jerom understands, that he wrote only this latter part of the Epistle, as a testimony that the whole came from him. Calmet.

VER. 14. *As for my part, I will glory in nothing but in the cross of our Lord Jesus Christ*, but in Christ crucified. Wi.

VER. 15. *But a new creature*; but to be born anew, to receive the spiritual life of grace. Wi.

VER. 17. *I bear the marks of the Lord Jesus in my body*, by the stripes and wounds I have received for preaching the gospel. Wi.—Formerly it was not unusual to stamp certain characters on the bodies of soldiers, fugitives, and of domestics, purposely to distinguish them.—There are three principal parts in this Epistle. The first is the history of the vocation of S. Paul, chap. i. and ii.; the second is on justification and the abrogation of the law; the third is an exhortation to persevere in Christian liberty, to avoid its abuse, and to perform the various duties of a Christian.

THE
EPISTLE OF S. PAUL, THE APOSTLE,
TO THE
EPHESIANS.

EPHESUS was the capita. of Iesser Asia, and celebrated for the temple of Diana, to which the most part of the people of the East went frequently to worship. But St. Paul having preached the gospel there for two years the first time, and afterwards for about a year, converted many. He wrote this Epistle to them when he was a prisoner at Rome, and sent it by Tychicus. He admonishes them to hold firmly the faith which they had received; and warns them, and also those of the neighbouring cities, against the sophistry of philosophers and the doctrine of false teachers, who were come among them. The matters of faith contained in this Epistle are exceedingly sublime, and consequently very difficult to be understood. It was written about twenty-nine years after our Lord's ascension. Ch.—The Gentile converts held fast to the doctrines they had received from S. Paul: the Jews were the chief innovators. To the former the apostle writes this Epistle, praising their stedfastness, and instructing them more fully in the hidden mysteries of faith, viz. *redemption, justification, call of the Gentiles, predestination, and the glorification of Christ, and his body, the Church*. In the fourth and succeeding chapters, he exhorts them to the practice of morality, and to fulfil their respective duties of parents, children, masters, servants, &c., and finally reminds all the soldiers of Christ, to be armed with spiritual weapons against all the assaults of the devil. S. Jerom observes that this Epistle, especially the first three chapters, are intricate and difficult; probably owing to the sublimity of the subject. The last three contain the most interesting morality. Estius, passim. See also Acts xviii. 19, et seq., and xix. 1, et seq.

CHAPTER I.

The great blessings we have received through Christ. He is the head of all the church.

PAUL, an apostle of Jesus Christ, by the will of God, to all the saints who are at Ephesus, and to the faithful in Christ Jesus.

2 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ.

3 ^a Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ:

4 As he hath chosen us in him, before the foundation of the world, that we should be holy and unspotted in his sight, in charity.

5 Who hath predestinated us unto the adoption of children, through Jesus Christ, unto himself: according to the purpose of his will,

6 To the praise of the glory of his grace, by which he made us acceptable, through his beloved Son.

7 In whom we have redemption through his blood, the remission of sins, according to the riches of his grace,

8 Which hath superabounded in us in all wisdom and prudence:

^a 2 Cor. i. 3; 1 Pet. i. 3.

CHAP. I. VER. 1 S. Chrysostom takes notice, in his preface to this Epistle, that the doctrinal part in the first three chapters is treated in a very sublime manner, with long periods and sentences, which makes the style more perplexed and the sense more obscure than in his other Epistles. On this account I shall first give the reader a paraphrase as literal as I can, and then make some short notes on the difficulties in the text. Wi.

VER. 3. *In heavenly things (in cœlestibus)*; i. e. all spiritual blessings for heaven, or for eternity. S. Paul distinguishes the blessings which we receive in Jesus Christ from those bestowed upon the Jews, which were temporal, and limited to this earth. Calmet. Ch.

VER. 4—8. As by his eternal decree, according to the purpose of his good will and pleasure, he hath made choice of us to be his adoptive sons, and predestinated us to be saved and glorified by the merits and grace of his beloved Son, our Redeemer, without any merits of ours, to the glorious praise and riches of his grace, by which he hath made us abound in all wisdom and true prudence. Wi.

VER. 9. *The mystery of his will*. The word *mystery* signifies a secret, an unknown design. It was the will of God, to reveal to us the great design he had in the incarnation of his Son, viz. the formation of one great body of true adorers; composed, without distinction, of Jew and Gentile: till (ver. 10) when the time appointed shall come, he will re-unite and perfect in or under Christ this one body, composed of the Church triumphant, angels and saints in heaven, and the Church militant upon earth. S. Chrysostom, Estius, &c.

VER. 11. *In Christ we also are called by lot*; i. e. to this happy lot, this share

9 That he might make known to us the mystery of his will, according to his good pleasure, which he hath purposed in him.

10 In the dispensation of the fulness of times, to establish all things in Christ, which are in heaven and on earth, in him:

11 In whom we also are called by lot, being predestinated according to the purpose of him, who worketh all things according to the counsel of his will:

12 That we may be to the praise of his glory, who have before hoped in Christ:

13 In whom you also, when you had heard the word of truth (the gospel of your salvation): in whom also believing, you were sealed with the holy Spirit of promise,

14 Who is the pledge of our inheritance, for the redemption of acquisition, unto the praise of his glory.

15 Wherefore I also hearing of your faith, which is in the Lord Jesus, and of your love towards all the saints,

16 Cease not to give thanks for you, making commemoration of you in my prayers:

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and of revelation, in the knowledge of him:

and state of eternal happiness, *that we*, (ver. 12,) who are saved, *may be to the praise of his glory*; might praise God for ever in the kingdom of his glory; particularly we Jews, who *before hoped* in the Messias to come, and also you Gentiles, who now having heard the gospel, have believed in Christ, and who, together with all Christians, have been now sealed as it were with the holy Spirit of promise; i. e. by the Spirit promised, and all those spiritual graces which are an earnest and pledge, which give us an assurance of our future glory and happiness. Wi.

VER. 13. *In whom you . . . were sealed, &c.* Having been regenerated in baptism, you have received the Holy Spirit and the supernatural gifts which he communicates, by which he has, as it were, impressed upon you the seal of your sanctification and the pledge of your salvation. Calmet.—Some refer these words, in whom you were sealed, to the sacrament of baptism; others, to confirmation. both, with the sacrament of holy orders, confer a character, or mark, of which S. Paul seems to speak whenever he speaks of God sealing us.

VER. 15, &c. *Wherefore . . . hearing of your constancy in the faith of Christ, and of your charitable love to all the saints, or faithful, I gave always thanks to God*; I pray that God may be more and more revealed to you, that the eyes of your heart may be enlightened, (ver. 18,) that you may know what grounds you have to hope in the transcendent greatness of God's almighty power, who raised Christ from the dead, (ver. 20,) and set him on his right hand in heaven, above all the choirs and orders of blessed spirits, putting all things under his feet, making him, as man, head over all his Church militant on earth, and triumphant in heaven: *which Church is his mystical body, who is filled all in all*, (ver. 23,) or

18 The eyes of your heart enlightened, that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power towards us, who believe ^a according to the operation of the might of his power,

20 Which he wrought in Christ, raising him up from the dead, and setting him at his right hand, in the heavenly places :

21 Above all principality, and power, and virtue, and dominion, and every name that is named, not only in this world, but also in that which is to come.

22 ^b And he hath put all things under his feet : and hath made him head over all the church,

23 Which is his body, and the fulness of him, who is filled all in all.

CHAP. II.

All our good comes through Christ. He is our peace.

AND ^c you, when you were dead in your offences and sins,

2 Wherein in time past you walked according to the course of this world, according to the prince of the power of this air, of the spirit that now worketh on the children of unbelief,

3 Among whom also we all conversed in time past, in the desires of our flesh, fulfilling the will of the flesh and of *our* thoughts, and were by nature the children of wrath, even as the rest :

^a Infra, iii. 7.—^b Psal. viii. 8.

as others have translated, *who filleth all in all* : the sense is, that the glory of Christ, as head of all, is filled and increased by the salvation and happiness of all his chosen members, and of all his elect, to the end of the world. Wi.

VER. 21. *All principality.* The Fathers agree that there are nine orders of blessed spirits, of which some are specified here ; in the Epistle to the Colossians, we have the order of *thrones*, to which if we add the cherubim, seraphim, angels, and archangels, we shall have nine.

VER. 22. As Christ is king, and yet men are kings also ; so Christ is head of the Church, and yet men may be head thereof also. Jesus Christ is bishop and pastor of our souls, (Heb. iii.) ; but is that a reason why there should be no other bishop and pastor of our souls ?

Notes as to the style or expressions of S. Paul, in this chapter.

VER. 3. *With all spiritual blessings in heavenly places* : lit. in *heavenlies*,^{*} or *celestials*, which some expound and translate, in *heavenly things* ; but this being expressed just before by *spiritual blessings*, it rather seems to be understood of the glory prepared for us in heaven, or in the heavenly mansions ; in which sense it seems to me, according to the interpretation both of S. Jerom and of S. Chrys., in their commentaries on these words. Estius takes notice that the same expression, *in the celestials*, is used five times in this Epistle, and in all of them signifies places above us. Wi.

VER. 9. *Which he hath purposed in him* ; † i. e. in Christ : but in the Greek the sense is, in himself ; i. e. in God the Father, who sent his Son. Wi.

VER. 10. *In the dispensation of the fulness of times.* It may perhaps be translated, *at the appointed fulness of time*, which is generally expounded to signify at the time decreed from eternity.—*To establish (or restore) all things in Christ*. ‡ The Greek is, to recapitulate, or, as in the Prot. translation, to gather together all things in Christ ; which S. Jerom expounds, by a fulfilling at once in Christ all the ancient figures and prophecies of the former law. Wi.

VER. 14. *The redemption of acquisition* ; § i. e. in order to the acquired possession, or to the obtaining of that glory which Christ, by redeeming us, hath acquired for us. Wi.

VER. 23. *Who is filled all in all.* || In the Latin the words have a passive signification, is filled ; in the Greek may be signified, who filleth all in all. Wi.

* V. 3. In *cœlestibus*, ἐν τοῖς ὑπουρανίοις, in *supercœlestibus*. S. Jerom, (p. 324, tom. 4, nov. edit.,) *Spiritualia in cœlestibus expectanda*. . . thesaurizamus nobis in cœlis. See S. Chrys. *λογ. ἀ.* p. 765.

† V. 9. In eo ; but in the Greek, ἐν αὐτῷ, in seipso.

‡ V. 10. Instaurare, ἀνακεφαλαιώσασθαι, recapitulare. See S. Jerom, p. 330.

§ V. 14. Acquisitionis, περιποίησις. See S. Jer. and S. Chrys.

|| V. 23. Qui omnia in omnibus adimpletur, πάντα ἐν πᾶσι πληρουμένον ; which may either be in the passive or middle voice. S. Jerom, in his exposition, (p. 337,) expressly says, Non ait, qui omnia in omnibus adimplet, sed qui omnia in omnibus adimpletur . . . sicut ergo adimpletur Imperator, si quotidie ejus im-

4 But God, who is rich in mercy, through his exceeding charity, with which he loved us,

5 Even when we were dead in sins, hath quickened us together in Christ, (by whose grace you are saved,)

6 And hath raised us up together, and hath made us sit together in the heavenly *places*, in Christ Jesus :

7 That he might show in the ages to come the abundant riches of his grace, in goodness upon us in Christ Jesus.

8 For by grace you are saved through faith, and this not of yourselves : for it is the gift of God ;

9 Not of works, that no man may glory.

10 For we are his workmanship, created in Christ Jesus, in good works ; which God hath prepared, that we should walk in them.

11 For which cause, be mindful that you being here tofore Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh, made by hands :

12 That you were at that time without Christ, alienated from the conversation of Israel, and strangers to the testaments, having no hope of the promise, and without God in this world.

13 But now in Christ Jesus, you, who some time were afar off, are made near by the blood of Christ.

14 For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh :

^c Col. ii. 13.

pleatur exercitus, sic dominus Jesus, &c. See S. Chrys. in Lat. edit., (p. 869,) and in the Greek, (p. 776, lin. 31,) διὰ πάντων οὖν πληροῦται τὸ σῶμα, where the whole text requires a passive sense.

CHAP. II. VER. 1. He enlivened you, when you were dead. These words, he enlivened or restored to life, are necessary to express the literal sense and construction, as appears from the following fifth verse.

VER. 2. *According to the course of this world*, (i. e. the customs of this wicked, corrupt world,) *according to the prince of the power of this air, of the spirit, &c.* meaning the devils, who are permitted to exercise their power upon the earth, or in the air. See John xii. 31 ; xiv. 30 ; xvi. 11. Wi.

VER. 3. *Among whom, &c.* S. Jerom (p. 3) refers it to *trespasses or sins*.—*Were by nature* ; not by nature according to the state of man's first creation in paradise, but by nature infected with original sin by the fall of our first parents.—*Even as the rest* ; that is, all mankind. Wi.

VER. 4, &c. *But God . . . hath raised us up together*, both Gentiles and Jews, to life in Christ, remitting our sins by *faith* in him, and by the grace of our merciful Redeemer, by his pure mercy, not by any works of ours, nor merely by the works of the former law.—*Hath made us* in a condition to sit together in heavenly places, to be hereafter crowned in heaven. Wi.

VER. 8. Faith is the beginning, foundation, and root of justification, and the first of all other virtues, without which it is impossible to please God. B.

VER. 9. *Not of works*, as of our own growth, or from ourselves : but as from the grace of God. Ch.

VER. 10. *For we are his workmanship*, not only as to our body and soul, but by a new creation in Christ Jesus, with a new heart by his grace. Wi.

VER. 11, 12. *Be mindful* that as for you, who were Gentiles, who were called an *uncircumcised* people by the circumcised Jews, that you were *without Christ*, without the hopes or expectation of the Messiah, *alienated from the conversation* of those who were God's elect people, and from the promises particularly made to them, that the Messiah should be of their race : *without God in this world*, i. e. without the knowledge and the worship of God. But now by *Christ*, by believing in him, you who seemed to be *afar off*, are made near by his blood, (ver. 13,) by him who died for all ; for he hath brought *peace* to all men, *breaking down* by his incarnation and death that *wall of partition*, that enmity betwixt the Jews and Gentiles, making them *but one* ; abolishing that former *law*, of so many *ordinances*,^{*} precepts, and ceremonies, by *decrees*, (which may signify by his Divine decrees ; or rather, as S. Jerom expounds it by the Greek, *abolishing the old law* and its precepts by the precepts and doctrine of the new law,) that he might reconcile to God both the Jews and Gentiles, that now they might be one mystical body, to wit, the Church of Christ, of which he is the head. Wi.

VER. 14. Christ destroyed the enmity which, like a wall of separation, stood between Jew and Gentile, and united them into one people. He did this in his flesh, by his own blood, or the sacrifice he made of his flesh on the cross Calmet.

15 Abolishing the law of commandments in decrees: that he might make the two in himself into one new man, establishing peace,

16 And might reconcile both to God in one body by the cross, destroying the enmities by himself.

17 And coming, he preached peace to you, who were afar off, and peace to them who were near at hand.

18 *For through him we have both access in one Spirit to the Father.

19 Now, therefore, you are no more strangers and foreigners: but you are fellow-citizens with the saints, and the domestics of God:

20 Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone:

21 In whom all the building framed together, groweth into a holy temple in the Lord:

22 In whom you also are built together into a habitation of God in the Spirit.

CHAP. III.

The mystery hidden from former ages was discovered to the apostle, to be imparted to the Gentiles. He prays that they may be strengthened in God.

FOR this cause I, Paul, the prisoner of Jesus Christ, for you Gentiles,

2 If yet you have heard of the dispensation of the grace of God, which is given me towards you:

3 How that, according to revelation, the mystery hath been made known to me, as I have written above in brief:

4 As you reading, may understand my knowledge in the mystery of Christ:

5 Which in other generations was not made known to the sons of men, as it is now revealed to his holy apostles, and prophets, in the Spirit.

6 That the Gentiles should be coheirs, and of the same body, and joint partakers of his promise in Christ Jesus, by the gospel:

7 Of which I am made a minister, according to the

* Rom. v. 2.

VER. 19. You are no longer strangers with regard to God and his holy alliance. You are no longer travellers and vagabonds, without a God, as you were before your conversion; not knowing to whom you belonged, nor finding in paganism either solid foundation or truth, neither hopes for this nor consolation for future life. But now you are become citizens of the same city as the saints, and domestics of the house of God. Calmet.

VER. 20. The Church is in this place said to be built upon the apostles and prophets; why not then upon S. Peter?

* V. 11, 12. Legem mandatorum decretis evacuas, τὸν νόμον τῶν ἐντολῶν δόγμασι (dogmatibus) καταργήσας; i. e. says S. Jerom, (p. 344,) præcepta legalia Evangelicis dogmatibus commutavit. See S. Chrys., p. 879, Lat. edit. in Savil. p. 787.

CHAP. III. VER. 1. For this cause I, Paul, the prisoner, &c. The sense seems to be, I, Paul, am a prisoner; otherwise the sense will be suspended, and interrupted by a long parenthesis till the 14th verse, where it is again repeated, "for this cause I bow my knees." Wi.

VER. 2. If yet * you have heard. If yet doth not imply a doubt, but is the same as, for you have heard the dispensation.† This word, dispensation, is divers times taken by S. Paul to signify the manner by which a thing is done, or put in execution; the sense therefore here is, for you have heard how by the grace of God I have been made your apostle. Wi.

VER. 3. The mystery, &c. By this mystery, he means what he has already mentioned in the last chapter, and what he continues to speak of, to wit, that by the coming of Christ, and the preaching of his gospel, all, both Jews and Gentiles, all nations, shall be united into one Church, by one and the same faith. Wi.—Mystery, &c. Revelation, the same as he mentions Gal. i. 12; where, speaking of his gospel, he says, For neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ. Wi.

gift of the grace of God, which is given to me^b according to the operation of his power.

8^c To me, the least of all the saints, is given this grace, to preach among the Gentiles the unsearchable riches of Christ,

9 And to enlighten all men, what is the dispensation of the mystery which hath been hidden from eternity in God, who created all things.

10 That the manifold wisdom of God may be made known to the principalities, and powers, in the heavenly places, through the church,

11 According to the eternal decree, which he made in Christ Jesus, our Lord:

12 In whom we have affiance and access with confidence, by the faith of him.

13 Wherefore, I beseech you not to be disheartened at my tribulations for you, which is your glory.

14 For this cause I bow my knees to the Father of our Lord Jesus Christ,

15 Of whom all paternity in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with power by his Spirit unto the inward man.

17 That Christ may dwell by faith in your hearts: that being rooted and founded in charity,

18 You may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth:

19 To know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fulness of God.

20 Now to him, who is able to do all things more abundantly than we ask or understand, according to the power which worketh in us:

21 To him be glory in the church, and in Christ Jesus, throughout all generations, world without end. Amen.

^b Supra, i. 19.—^c 1 Cor. xv. 9.

VER. 5. As it is now revealed.† S. Paul, as both S. Jerom and S. Chrys. take notice, does not absolutely say that this mystery was not known, but only not known as it was afterwards to the apostles. Wi.

VER. 6. That the Gentiles should be coheirs, &c. This is the mystery which was heretofore unknown, and now revealed. This is what the greatest part of the Jews could never be brought to believe, that the Gentiles should be equally sharers with them of God's promises and blessings. They were strangely scandalized that S. Peter should receive Cornelius, an uncircumcised man, into the same communion. On the like account they persecuted S. Paul. Wi.

VER. 8. To me, the least of all the saints, (i. e. of the faithful,) is given this mission by the grace of God, and a power from the Almighty of working miracles, and other miraculous gifts from him, who created all things in order to enlighten & or bring light to all men, that they may know and be convinced of the dispensation and manner in which God will have this mystery now made known and preached to all the world. Wi.

VER. 10. That the manifold wisdom of God, and his other Divine perfections of mercy, of justice, &c., may be more known, and seen executed by the coming of his Son, according to his eternal decrees of sending a Redeemer, in whom they are to believe, and have a hope and confidence of their eternal salvation. Wi.

VER. 14, 15. For this cause I pray and bow my knees to the eternal Father of our Lord Jesus Christ, of whom all paternity (or fatherhood) in heaven and earth is named. The Greek word oftentimes signifies a family, and therefore may signify, of whom the whole family in heaven and earth is named; and thus the sense will be, that God is not only the Father of his eternal Son, but of all angelical spirits in heaven, and of all men, especially Christians, made his adoptive sons in baptism. Wi.—All paternity, or the whole family; πατρία. God is the Father both of angels and men: whosoever besides is named father, is so named with subordination to him. Ch.

VER. 18. What is the breadth, &c. This thought seems borrowed from Job xi. "Peradventure thou wilt comprehend the steps of God, and wilt find out the

CHAP. IV.

He exhorts them to unity : to put on the new man : and to fly sin.

I THEREFORE, a prisoner in the Lord, beseech you, * that you walk worthy of the vocation in which you are called,

2 With all humility, and mildness, with patience, supporting one another in charity,

3 ^b Careful to keep the unity of the spirit in the bond of peace.

4 One body, and one spirit : as you are called in one hope of your vocation.

5 One Lord, one faith, one baptism.

6 ^c One God and Father of all, who is above all, and through all, and in us all.

7 ^d But to every one of us is given grace, according to the measure of the gift of Christ.

8 Wherefore he saith : ^e Ascending on high, he led captivity captive : he gave gifts to men.

9 Now that he ascended, what is it, but because he also descended first into the lower parts of the earth ?

10 He who ascended is the same also who ascended above all the heavens, that he might fulfil all things.

11 And some indeed he gave to be ^f apostles, and some prophets, and others evangelists, and others pastors and teachers,

12 For the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ :

* 1 Cor. vii. 27 ; Phil. i. 27.—^b Rom. xii. 10.—^c Mal. ii. 10.—^d Rom. xii. 3 ; 1 Cor. xii. 11 ;

13 Till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ :

14 That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive.

15 But performing the truth in charity, we may in all things grow up in him, who is the head, Christ :

16 From whom the whole body, compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity.

17 ^e This then I say and testify in the Lord : that henceforward you walk not as also the Gentiles walk, in the vanity of their mind,

18 Having the understanding obscured with darkness, alienated from the life of God, through the ignorance which is in them, because of the blindness of their heart,

19 Who despairing, have given themselves up to lasciviousness, to the working of all uncleanness, unto covetousness.

20 But you have not so learned Christ :

21 If yet you have heard him, and have been taught in him, as the truth is in Jesus.

22 ^b To put off, according to the former conversa-

2 Cor. x. 13.—^e Psal. lxxvii. 19.—^f 1 Cor. xii. 28.—^g Rom. i. 21.—^h Col. iii. 8.

Almighty perfectly." The inspired writer then shows us how the Almighty is incomprehensible ; "for," says he, "God is higher than the heavens ; and what wilt thou do ? he is deeper than hell ; and how wilt thou know ? The measure of him is longer than the earth, and broader than the sea." The apostle, alluding to these words, prays that the Ephesians may have faith and charity sufficient to enable them to comprehend all that is comprehensible of God ; as S. Dionysius explains it. But we are not hence to conclude that there exists such a thing as dimension or size with regard to God, for he is a pure Spirit : but these expressions are merely metaphorical. S. Tho. Aquin. in Eph.

* V. 2. Si tamen audistis, εἰγε, &c. S^t tamen and εἰγε do not here express a doubt, but an affirmation, the same as in Latin, si quidem. See S. Chrys. on the next chapter, ver. 21, λόγ. γγ., p. 829, εἰγε οὐκ ἀμφιβάλλαντός ἐστι, ἀλλὰ καὶ σφόδρα διαβεβαιουμένων.

† Ibid. Dispensationem, οικονομίαν, rei gestæ administrationem.

‡ V. 5. Sicuti nunc, ὡς νῦν.

§ V. 7. Illuminare omnes, φωτίσαι πάντας ; not as God doth by interior illuminations, but by preaching.

|| V. 14, 15. Omnis paternitas, πατριά. See S. Jerom on this verse : Deus . . . paternitatis nomen ex seipso largitus est omnibus . . . præstat cæteris ut patres esse dicantur. Theodoret, tom. 3, p. 305, ed. Par. an. 1642. Alii patres, sive corporales, sive spirituales, desuper traxerunt appellationem : οἱ δὲ ἄλλοι πατέρες . . . ἀνωθεν τὴν προσηγορίαν ἔλκυσαν. See S. J. Damascen, l. 1, Ortho. Fid. c. 9, ed. Bas., p. 32, τοῦτο δὲ ἰστίον, &c. See Theophylactus, &c.

CHAP. IV. VER. 4. *In one hope of your vocation.* The three great reasons that we have to love one another are contained in this verse, because we have but one body, of which Christ is the head. We are all animated by the same spirit, viz. the Holy Ghost, who is given to us all, and we all live in the same hope of eternal happiness. Calmet.

VER. 5. This contains some more reasons why Christians should love one another. We are all the servants of the same God, believe the same mysteries, and receive the same sacraments, whoever may be the dispenser of them.—*One faith.* As rebellion is the bane of commonwealths and kingdoms, and peace and concord the preservation of the same ; so is schism, and diversity of faith or fellowship in the service of God, the calamity of the Church : and peace, unity, and uniformity, the special blessing of God therein. S. Cyprian, in his book on the Unity of the Church, writeth thus : "One Church, for one is my dove. This unity of the Church he that holdeth not, doth he think he holdeth the faith ? He that withstandeth or resisteth the Church, he that resisteth Peter's chair, upon which the Church was built, doth he trust that he is in the Church ?" And again, Ep. 40, "There is one God, and one Christ, and one Church, and one chair, by our Lord's voice founded upon Peter. To set up another altar, or to constitute another priesthood, besides the one altar and the one priesthood, is impossible. Whosoever gathereth elsewhere scattereth. It is adulterous, it is impious, it is sacrilegious, whatsoever is instituted by man to the breach of God's disposition. Get ye far from such men : they are blind, and leaders of the blind."

VER. 7. *To every one of us is given grace, according to the measure of the gift of Christ.* That is, as it hath pleased Christ to bestow his free gifts upon us ; to show, says S. Chrys., that it was not according to any merit of ours. The words also show that Christ is the giver and author of graces, and consequently the true God. Wi.

VER. 8. *He led captivity captive.** S. Jerom and others expound these words of Christ's delivering the pious souls that had died before his ascension, and which were detained in a place of rest, which is called Limbus Patrum.—*He gave gifts to men.* Having delivered men from the captivity of sin, he bestowed upon them his gifts and graces. Wi.

VER. 9. *Into the lower parts of the earth.* This cannot signify into the grave only, especially since in that which we look upon as the apostle's creed, we first profess to believe that he was buried, and afterwards that he descended into hell. Wi.

VER. 11. *Some indeed he gave to be apostles, &c.* It is said (1 Cor. xii. 28) that God (even with the Greek article) gave some to be apostles, &c., and here it is said of Christ : another proof that Christ is the true God. Wi.

VER. 13, 14. *Unto a perfect man, unto the measure of the age of the fulness of Christ ;* that is, according to the measure of the full and perfect age of Christ. Of the ancient interpreters, some expound this of what shall happen in the next world, after the resurrection, when all the elect shall have bodies every way perfect ; and, as some conjecture, (when all who rise by a happy resurrection,) shall seem to be about thirty, of the stature and age of Christ when he suffered. But others, especially the Greek interpreters, understand this verse of a spiritual perfection in this life, by which the members of Christ's mystical body meet in the unity of faith, and increase in grace and virtue by imitating Christ, and following his doctrine and example. And this seems more agreeable to what follows : *that we may not now be children, tossed to and fro by the wickedness of men.* The Greek word, as S. Jerom observes, may signify by the deceit or fallacy of men ; by illusion, says S. Aug. And S. Chrys. tells us it is spoken by a metaphor, taken from those who cheat at dice, to gain all to themselves, to draw men into errors and heresies. Such, about that time, were the disciples of Simon the magician. Wi.—This text of the apostle, assuring to the one true Church a perpetual and visible succession of pastors in the ministry, successors of the apostles, warranted the holy Fathers in the early ages of the Church, as it does Catholics of the present day, to try all seceders by the most famous succession of the popes or bishops of Rome. See this in S. Irenæus, l. 3, c. 3. Tertul. in Præscript. Optatus, l. 2, cont. Parmen. S. Austin, cont. ep. Manic. c. 4, Ep. 163, et alibi. S. Epiphani. Hæres. 27.

VER. 16. *By what every joint supplieth, &c.* The obscurity of this verse may be thus explained : the apostle compares the mystical body of the Church, of which Christ is the head, to the natural body of man ; and as the head directs different members to different operations, according to their various properties so in the Church Christ distributes to each his proper office, that being all intent upon their relative duties, all may grow up in charity, and become perfect. Estius.

VER. 19. *Who despairing,||* (without faith and charity,) according to the Latin text and some Greek manuscripts ; though according to the ordinary Greek without grief or sorrow, (to wit, for their sins,) have given themselves over to all

tion, the old man, who is corrupted, according to the desires of error.

23 ^a And be ye renewed in the spirit of your mind,

24 ^b And put on the new man, who according to God, is created in justice, and holiness of truth.

25 ^c Wherefore, putting away lying, ^d speak ye the truth every man with his neighbour: for we are members one of another.

26 ^e Be angry, and sin not: let not the sun go down upon your anger.

27 ^f Give not place to the devil.

28 Let him that stole, steal now no more: but rather let him labour, working with his hands that which is good, that he may have to give to him who is in need.

29 Let no evil speech proceed from your mouth: but that which is good to the edification of faith, that it may afford grace to the hearers.

30 And grieve not the holy Spirit of God: whereby you are sealed to the day of redemption.

31 Let all bitterness, and anger, and indignation, and clamour, and blasphemy, be taken away from you, with all malice.

32 ^g And be kind one to another, merciful, forgiving one another, even as God hath forgiven you in Christ.

CHAP. V.

Exhortations to a virtuous life. The mutual duties of man and wife, by the example of Christ, and of the Church.

BE ye, therefore, followers of God, as most dear children:

2 ^h And walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odour of sweetness.

3 ⁱ But fornication and all uncleanness, or covetousness, let it not so much as be named among you, as it becometh saints.

4 Nor obscenity, nor foolish talking, nor scurrility, which is to no purpose: but rather giving of thanks.

^a Rom. vi. 4.—^b Col. iii. 12.—^c 1 Pet. ii. 1.—^d Zac. viii. 16.—^e Psal. iv. 5.—^f James iv. 7.
^g Col. iii. 13.—^h John xlii. 34, and xv. 12; 1 John iv. 21.—ⁱ Col. iii. 5.

manner of vices, unto covetousness. § Some take notice that the Greek word may not only signify avarice, or covetousness of money, but any unsatiable desires or lusts. See chap. v. 3 and 5. Wi.

VER. 26. *Be angry, and sin not*, as it is said, Psal. iv. 5. Anger, as a passion of the mind, may proceed from a good motive and be guided by reason; as our Saviour, Christ, (Mark iii. 5,) is said to have looked about at the Jews with anger, i. e. with a zeal against their blindness and malice.—*Let not the sun go down upon your anger.* If moved to anger, return without delay to a calmness of mind and temper. Wi.

VER. 29. *That it may afford grace to the hearers*; i. e. that your speech may contribute to their good and edification. Wi.

VER. 30. *Grieve not the Holy Spirit*: not that the Holy Ghost can be contristated. It is a metaphor; and the sense is, sin not against the Holy Ghost. Wi.—To contristate the Holy Spirit is a metaphorical expression, which signifies to offend God, or the Holy Ghost, who has sealed us by the sacraments of baptism and confirmation with particular marks, by which we shall be distinguished from others in the day of our retribution. SS. Chrysostom, Jerom, Ambrose, &c.

* V. 8. *Captivam duxit captivitatem.* On which words S. Jerom, (p. 364,) Descendit ad inferna, et sanctas animas, quæ ibi detinebantur, secum ad cælos victor deduxit. See 1 Pet. iii.

† V. 13. In mensuram ætatis plenitudinis Christi; εἰς μέτρον ἡλικίας (ætatis vel stature) τοῦ πληρώματος τοῦ Χριστοῦ. See S. Aug. l. 22, de Civ. Dei, c. 15, et seq., tom. 7, p. 678. S. Hierom in Epitaphio Paulæ. tom. 4, part 2, p. 685. S. Chrys. hom. 11.

‡ V. 14. In nequitia hominum, ἐν τῇ κύβειά, in fallaciâ: κυβεία, est lusus aleæ. See S. Chrys., p. 821, ed. Sav.

§ V. 19. Desperantes. The Latin interpreter seems to have read ἀπηλπικότες, as in some MSS, but in most copies ἀπελγηκότες, indolentes. See S. Jer. in his Commentary, p. 368.

5 For know ye this, and understand, that no fornicator, nor unclean, nor covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ, and of God.

6 ^k Let no man deceive you with vain words: for because of these things cometh the anger of God upon the children of unbelief.

7 Be ye not, therefore, partakers with them.

8 For you were heretofore darkness, but now light in the Lord. Walk ye as children of the light:

9 For the fruit of the light is in all goodness and justice, and truth:

10 Proving what is acceptable to God:

11 And have no fellowship with the unfruitful work of darkness, but rather reprove them.

12 For the things that are done by them in private, it is shameful even to mention.

13 But all things that are reprovèd, are made manifest by the light: for all that is made manifest is light.

14 Wherefore he saith: Rise, thou that sleepest, and arise from the dead, and Christ will enlighten thee.

15 See, therefore, brethren, how you walk circumspectly: ^l not as unwise,

16 But as wise: redeeming the time, for the days are evil.

17 ^m Wherefore become not unwise, but understanding what is the will of God.

18 And be not drunk with wine, wherein is luxury but be ye filled with the holy Spirit,

19 Speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord,

20 Giving thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father.

21 Being subject one to another in the fear of Christ.

22 ⁿ Let women be subject to their husbands, as to the Lord:

^k Matt. xxiv. 4; Mark xiii. 5; Luke xxi. 3; 2 Thess. ii. 3.—^l Col. iv. 5.—^m Rom. xii. 2; 1 Thess. iv. 3.—ⁿ Gen. iii. 16; Col. iii. 18; 1 Pet. iii. 1.

§ Ibid. *In avaritiam*: ἐν πλεονεξίᾳ, in cupiditate. See ver. 3 of the next chapter.

CHAP. V. VER. 3. *Covetousness.** The Latin word is generally taken for a coveting or immoderate desire of money and riches. S. Jerom and others observe, that the Greek word in this and in divers other places in the New Testament may signify any unsatiable desire, or the lusts of sensual pleasures; and on this account S. Jerom thinks that it is here joined with fornication and uncleanness. But S. Chrys. in the last chapter, (ver. 19, hom. 13, and on this chap., ver. 3,) shows that by the Greek word is understood avarice, or an immoderate desire of riches, when he tells us (hom. 18) that this sin is condemned by those words of Christ, Luke xvi. 13, *You cannot serve God and mammon.* Wi.

VER. 4. *Nor obscenity.*† What is here meant by this word, S. Chrys. tells us at large in the moral exhortation after his 17th homily; to wit, jests with immodest suggestions or a double meaning, and raillery or buffoonery against the rules of good conversation, scarce made use of by any but by men of a low condition and of a mean genius, which is not to the purpose of a Christian, who must give an account to God of all his words. Wi.

VER. 7. *Be ye not, therefore, partakers with them*: do not imitate their wickedness, or the wrath of the Almighty will likewise fall on you. Estius.

VER. 8. By *darkness* is here meant the state of infidelity into which they had been plunged so far as to adore stones as God, and committed without remorse the above-mentioned grievous sins. But delivered by Christ from this darkness, they have become light in the Lord, shining in faith and justice. Estius.

VER. 10. With solicitude seek out what things are pleasing to God, and carefully perform them. Estius.

VER. 11. You are light, they are darkness; do you, therefore, show by the light of your good works how base and detestable their works of darkness are. Estius.

VER. 14. *Rise, thou that sleepest.* The sense may be taken from Isa. lx. S. Jerom thinks they may be cited from some work not canonical. Wi.

23 *For the husband is head of the wife; as Christ is the head of the church. He is the saviour of his body.

24 Therefore as the church is subject to Christ, so also let the wives be to their husbands in all things.

25 ^bHusbands, love your wives, as Christ also loved the Church, and delivered himself up for it,

26 That he might sanctify it, cleansing it by the laver of water in the word of life,

27 That he might present it to himself a glorious church, not having spot or wrinkle, nor any such thing, but that it should be holy and without blemish.

28 So also ought men to love their wives as their own bodies. He that loveth his wife, loveth himself.

29 For no man ever hated his own flesh: but nourisheth and cherisheth it, as also Christ doth the church:

30 For we are members of his body, of his flesh, and of his bones.

31 *For this cause shall a man leave his father and mother: and shall adhere to his wife, and they shall be two in one flesh.

32 This is a great sacrament: but I speak in Christ, and in the church.

33 Nevertheless, let every one of you in particular love his wife as himself: and let the wife reverence her husband.

CHAP. VI.

Duties of children and servants. The Christian's armour.

CHILDREN, obey your parents in the Lord: for this is just.

2 *Honour thy father, and thy mother, which is the first commandment, with promise:

* 1 Cor. xi. 3.—b Col. iii. 19.—c Gen. ii. 24; Matt. xix. 5; Mark x. 7.—d 1 Cor. vi. 16.
* Exod. xx. 12; Deut. v. 6; Eccl. iii. 9; Matt. xv. 4; Mark vii. 10; Col. ii. 20.

VER. 23. *For the husband is head of the wife.* Though S. Paul here speaks of a man, who is a husband, we may rather translate *man* than *husband*, being the same sentence and same words as 1 Cor. xi. 3, where even the Prot. translation has, that the *man is head of the woman*.—He (Christ) is the saviour of his mystical body, the Church: though some expound it, that the husband is to save and take care of his wife, who is as it were his body. Wi.

VER. 24. *As the church is subject to Christ.* The Church then, according to S. Paul, is ever obedient to Christ; and can never fall from him, but remain faithful to him, unspotted and unchanged, to the end of the world. Ch.

VER. 26. *Cleansing it by the laver of water, in the word of life.* By this washing is generally understood the sacrament of baptism; and by the word of life, not the word of the gospel preached, but the words or form used in the administration of baptism, according to Christ's institution: but this is not so certain. Wi.

VER. 28—31. *He that loveth his wife, loveth himself.* S. Paul would have this a love like that which a man hath for himself, or for his own flesh, when they are now joined in wedlock, and are become as it were one flesh and one person, as to a civil life and society. See Matt. xix. 5. The wife is to be considered as a part of the husband, as a member of his body, of his flesh, and of his bones.

VER. 32. *This . . . sacrament, (or mystery,) . . . in Christ, and in the Church.* This sacrament, in construction, must be referred to what immediately went before, i. e. to the conjunction of marriage betwixt man and wife: and this is called a great sacrament, or mystery, as representing the union or spiritual nuptials of Christ with his spouse, the Church. Wi.

* V. 3 and 5. Covetousness, avaritia, πλεονεξία. See S. Jerom on these verses, who expounds it of an insatiable lust, as to the sins of uncleanness and impurity, p. 380. But see also S. Chrys., who, by πλεονεξία, (chap. iv. 19,) expounds, an immoderate desire of riches: χρημάτων ὁμι. γ. p. 829. And here, hom. 17, p. 847, φ γὰρ αὐτῷ χρημάτων ἐρώμεν, καὶ σωμάτων. And hom. 18, on the fifth verse, he expounds the word, πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, qui est idolatra, of him who is, properly speaking, an avaricious man; who adores mammon, or riches, who takes pains to leave an inheritance to others, and deprives himself of it, &c., p. 853, χρυσὸν δουλεύοντες, 851.

† V. 4. Scurrilitas, quæ ad rem non pertinet, εὐτραπελία τὰ οὐκ ἀνήκοντα. S. Chrys., λογ. γ. p. 848, 849, describes the vice of εὐτραπελία in these words: ἐνθα αἰσχρότης, ἐκεῖ ἡ εὐτραπελία . . . ἡ εὐτραπελία μαλακὴν ποιεῖ ψυχὴν, &c. . . πόρῳ τοῦτο χριστιανὸν τὸ κωμωδεῖν . . . εἰ καλὸν τὸ πρᾶγμα, τί τοῖς μίμοις ἀφίεται; . . . παρασίτων τὸ πρᾶγμα, μίμων, ὀρχηστών, γυναικῶν πορνῶν, πόρῳ ψυχῆς ἐλευθέρως, πόρῳ εὐγενούς . . . εἰ τις αἰχρὸς, οὗτος καὶ εὐτράπελος. Where there

3 That it may be well with thee, and thou mayest be long lived upon earth.

4 And you, fathers, provoke not your children to anger. but bring them up in the discipline and correction of the Lord.

5 ^fServants, obey your carnal masters, with fear and trembling, in the simplicity of your heart, as Christ:

6 Not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart,

7 With a good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good every one shall do, the same shall he receive from the Lord, whether he be bond, or free.

9 And you, masters, do the same things to them, forbearing threatenings: knowing that the Lord both of them and you is in heaven: and there is no respect of persons with him.

10 As to the rest, brethren, be strengthened in the Lord, and in the might of his power.

11 Put you on the armour of God, that you may be able to stand against the snares of the devil.

12 For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness: against the spirits of wickedness in the high places.

13 Wherefore take unto you the armour of God, that you may be able to resist in the evil day, and to stand in all things perfect.

14 Stand, therefore, having your loins girt about with truth, and having on the breastplate of justice,

† Col. iii. 22; Tit. ii. 9; 1 Pet. ii. 18.—g Deut. xvii. 2; Par. xix. 7; Job xxxiv. 19; Wisd. vi. 8; Eccl. xxxv. 15; Acts x. 34; Rom. ii. 11; Col. iii. 25; 1 Pet. i. 17.

filthiness, there is eutrapelia. It is this that makes the mind effeminate . . . Far be it from a Christian to play the comedian. If this were commendable, why is it left to buffoons? It is the business of flattering hangers-on, or trencher friends, of fools in a play, of debauched women; but far be it from persons of a higher rank, well born, and of good breeding. If any man be void of honour, void of shame, such a one is given to eutrapelia. A man will scarce find it worth his while to consult the Latin translation in Fronto-Duceus, which in this and many other places is far from being exact. I know that Aristotle, (l. 4, de Moribus, c. 14, p. 42, ed. Aurel. Allobrog.) and S. Thomas, the doctor of the schools, (i. 2, Q. 60, a. 5, and 22, Q. 168, a. 2,) take eutrapelia in a different sense, when it is a facetious innocent way of jesting, containing rather instructive admonitions; and so, S. Thomas tells us, it may be reckoned among the moral virtues: but then, even as Aristotle tells us, it must be without all words of immodesty and buffoonery, which is against good manners: otherwise it degenerates into scurrility.

‡ V. 26. Lavacro aquæ in verbo vitæ, τῷ λόγῳ τοῦ ὕδατος ἐν ῥήματι ζωῆς, be taken for a bath of water, or the water itself. See Tit. iii. 5. Vitæ is now wanting in the Greek. See Estius. S. Chrys., by the word, understands the form of baptism in the name of the Father, &c. Hom. 20.

CHAP. VI. VER. 6. *Not serving to the eye; to please men only, but to do the will of God.* Wi.

VER. 9. *Forbearing threatenings; forbearing, and remitting the punishments which you might perhaps threaten them with, and they deserve.* Wi.

VER. 12. *Flesh and blood, which may either signify temptations of the flesh, or raised by mortal men.—Principalities and powers; i. e. devils, or apostate angels, who before their fall were in such ranks of spirits, and who are permitted to rule over the wicked in this world of darkness.* Wi.—By which we are to understand the fallen angels. For as by nature, and from their creation, they were the governors of this corporeal world, and were deprived of this their power on account of their pride, they received it (though limited by certain restrictions) in order to tempt man. Estius.—*Rulers of the world of this darkness.* By these are meant the devils who exercise their power and authority in our inferior and dark atmosphere, by raising winds, storms, tempests, &c. By darkness may be understood the wicked, in whom satan reigns as in a citadel. Menochius.—*Against the spirits of wickedness; or wicked spirits in the air,* says S. Jerom Lit. in celestials. Wi.—*High places.* That is to say, in the air, the lowest of the celestial regions, in which God permits these wicked spirits, or fallen angels, to wander Ch.

15 And your feet shod with the preparation of the gospel of peace :

16 In all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one :

17 ^a And take unto you the helmet of salvation ; and the sword of the spirit, (which is the word of God).

18 By all prayer and supplication praying at all times in the spirit ; ^b and in the same watching with all instance and supplication for all the saints :

19 ^c And for me, that speech may be given me, that I may open my mouth with confidence, to make known the mystery of the gospel :

^a Isa. lix. 17 ; 1 Thess. v. 8.

VER. 14. *Your loins . . . with truth*, both as to doctrine and a good life, keeping your baptismal promises.—*Having on the breastplate of justice*, not only of the particular virtue of justice, but of all virtues in general. Wi.

VER. 15. *Your feet shod with the preparation of the gospel* ; i. e. prepared

20 For which I am an ambassador in a chain, so that therein I may be bold to speak according as I ought.

21 But that you also may know the things that concern me, *and* what I am doing : Tychicus, my dearest brother, and faithful minister in the Lord, will make known to you all things :

22 Whom I have sent to you for this same purpose, that you may know the things concerning us, and that he may comfort your hearts.

23 Peace be to the brethren, and charity, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all, who love our Lord Jesus Christ in sincerity. Amen.

^b Col. iv. 2.—^c Col. iv. 3.

to walk in the ways of the gospel, as a soldier must be prepared and in readiness to march or to fight. Wi.

VER. 24. *Who love our Lord Jesus Christ in sincerity*. Lit. "in incorruption" with purity of heart and mind. Wi.

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

PHILIPPIANS.

PHILIPPI, a considerable city in Macedonia, so called from Philip, father to Alexander the Great. S. Paul had preached there. Acts xvi. Those people had a great veneration for him, and supplied his wants when he was at Corinth, and again when he was a prisoner at Rome, sending to him by Epaphroditus, who is thought to have been the bishop of Philippi. S. Paul sent this letter by him to the Philippians. Wi.—It is generally believed that S. Paul wrote it about the year 62, in his first confinement. The Philippians were the first among the Macedonians converted to the faith. S. Paul, in this Epistle, recommends charity, unity, and humility ; and warns them against false teachers, whom he calls *dogs*, and *enemies of the cross of Christ*. He also returns thanks for their benefactions. It was written about twenty-nine years after our Lord's ascension. Ch.

CHAPTER I.

The apostle's affection for the Philippians.

PAUL and Timothy, the servants of Jesus Christ : to all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons.

2 Grace be unto you, and peace from God, our Father, and from the Lord Jesus Christ.

3 I give thanks to my God, in every remembrance of you,

4 Always in my prayers making supplication for you all with joy,

5 For your fellowship in the gospel of Christ, from the first day unto now.

6 Being confident of this very thing, that he who hath begun a good work in you, will perfect it unto the day of Christ Jesus.

CHAP. I. VER. 1. *With the bishops and deacons.* * By bishops many understand those who were only priests ; for the name of priests, at that time, was common to those who were by their ordination priests or bishops, though the order as well as the functions were different. S. Chrys. also takes notice, that the name of deacon then signified any ministers of Christ. Wi.

VER. 7. *In the defence, &c.*, being then a prisoner, waiting for his trial ;

7 As it is meet for me to think this for you all : because I have you in my heart : and that in my bands, and in the defence and confirmation of the gospel, you all are partakers of my joy.

8 For God is my witness, how I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your charity may more and more abound in knowledge, and in all understanding.

10 That you may approve the better things, that you may be sincere and without offence unto the day of Christ,

11 Replenished with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

12 Now, I desire, brethren, you should know, that the things which have happened to me, have fallen out rather to the furtherance of the gospel :

and the defence he could make for himself, and the sentence of the judge. Wi.

VER. 9. *That your charity, &c.* It is worthy of remark, that S. Paul does not beg that the Philippians may enjoy temporal blessings, but that they may be rewarded with an increase of spiritual favours (Cal.) ; and, as he remarks in the succeeding verses, that they may be filled with the fruits of justice.

13 So that my bands are made manifest, in Christ, in all the court, and in all other places :

14 And many of the brethren in the Lord having taken courage by my chains, are much more bold to speak the word of God without fear.

15 Some, indeed, even out of envy and contention : but some also for good-will preach Christ :

16 Some out of charity, knowing that I am set for the defence of the gospel.

17 And some out of contention preach Christ not sincerely, imagining that they raise affliction to my bands.

18 But what then? So that every way, whether by occasion, or by truth, Christ be preached : in this also I rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ.

20 According to my expectation and hope, that in nothing I shall be confounded : but with all confidence, as always, so now also shall Christ be magnified in my body, whether *it be* by life, or by death.

21 For to me, to live is Christ, and to die is gain.

22 And if to live in the flesh, this is to me the fruit of labour, and what I shall choose I know not.

23 But I am straitened between two ; having a desire to be dissolved, and to be with Christ, being by much the better :

24 But to remain in the flesh is necessary for you.

25 And having this confidence, I know that I shall remain and continue with you all, for your furtherance and joy of faith :

26 That your rejoicing may abound in Christ Jesus, for me, by my coming to you again.

27 *Only let your conversation be worthy of the

* Eph. iv. 1 ; Col. i. 10 ; 1 Thess. ii. 12.

VER. 13. *In all the court,*† or in the whole palace of the emperor, and to all others, or in all other places at and near Rome. Wi.

VER. 14. *And many of, &c.,* encouraged by the intrepidity and perseverance of the apostle. Calmet.

VER. 15. *Some . . . out of envy and contention publish and preach Christ,* thinking perhaps that this would displease me, or exasperate my persecutors against me ; but whatever their motive be, if they preach the true doctrine of Christ, I rejoice. Wi.

VER. 19. *I know that this shall turn to my salvation, &c.* It may either signify to his spiritual good and the salvation of his soul, or to his safety and deliverance out of prison : if this was his first imprisonment. Wi.

VER. 21. *To live is Christ.* If it be his will that I live, my life shall be spent in his service.—*To die,* and suffer martyrdom, will be my gain, by coming to the enjoyment of Christ sooner. Wi.

VER. 22. *This is to me, &c.* His meaning is, that although his dying immediately for Christ would be his gain, by putting him presently in possession of heaven ; yet he is doubtful what he should choose, because by staying longer in the flesh, he should be more beneficial to the souls of his neighbours. Ch.

VER. 25, 26. *And having this confidence.* In effect, S. Paul escaped this first danger, for after having remained two years at Rome, he was taken from his confinement. Calmet.—*I know* (or am persuaded, as in the Greek) *that I shall remain . . . by my coming to you again.* This is one argument that this Epistle was written during his first imprisonment at Rome : yet this is not agreed upon by the interpreters, and especially whether he ever returned again to Philippi. Wi.

VER. 27, &c. *Whether when I come and see you, &c.* This implies a doubt of his seeing them again. At least endeavour you to lead a life worthy of the gospel, according to the principles of your faith ; and be not terrified by your adversaries and persecutors : God permits this for your salvation, though an occasion of perdition to your persecutors : you having the like to combat as you have seen in me, when whipped at Philippi. See Acts xvi. Wi.

* V. 1. Cum episcopis et diaconis, συν ἐπισκόποις καὶ διακόνοις. S. Jerom., S. Chrys., &c., take notice, that though the office of bishop and priest was different, yet both these different orders were sometimes expressed by the word bishop, ἐπίσκοπος ; sometimes by the word priest, πρεσβύτερος. S. Hier., tom. 4, in Titum, p. 413. Quia eodem episcopos illo tempore, quos et presbyteros appella-

gospel of Christ : that whether when I come and see you, or be absent, I may hear of you, that you stand fast in one spirit, with one mind labouring together for the faith of the gospel :

28 And that you be in nothing terrified by the adversaries : which to them is a cause of perdition, but to you of salvation, and this from God.

29 For to you it is given for Christ, not only to be lieve in him, but also to suffer for his sake :

30 Having the same conflict as that which you have seen in me, and now have heard of me.

CHAP. II.

He recommends to them unity and humility : and to work out their salvation with fear and trembling.

IF there be, therefore, any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration :

2 Fulfil ye my joy, that you be of one mind, having the same charity, being of one accord, agreeing in sentiment,

3 Let nothing be done through strife, nor by vain glory : but in humility, let each esteem others better than themselves.

4 Each one not considering the things that are his own, but those that are other men's.

5 For let this mind be in you, which was also in Christ Jesus :

6 Who being in the form of God, thought it no robbery, himself to be equal to God :

7 But debased himself, taking the form of a servant, being made to the likeness of men, and in shape found as a man.

8 ^bHe humbled himself, becoming obedient unto death, even the death of the cross.

^b Heb. ii. 9.

bant, propterea indifferenter de episcopis quasi de presbyteris est locutus. See again, tom. 4, part 2, Epist. ad Oceanum, p. 648, and Ep. ad Evangelium, p. 802. S. Chrys. on this place : Tunc nomina erant communia ; atque etiam ipse episcopus vocabatur diaconus. tom. 4, log. á. p. 5, ed. Savil., Τὸς πρεσβυτέρους οὕτως ἐκάλεσε. Τότε γὰρ ἐκοινόνουν τοῖς ὀνόμασι, καὶ διάκονος ὁ ἐπίσκοπος ἐλέγετο.

† V. 13. In omni prætorio, ἐν ὅλῳ τῷ πραιτωρίῳ.

CHAP. II. VER. 1. *If there be, therefore, any consolation.* If you have any desire to comfort me in Christ, or for Christ's sake. Wi.

VER. 3. *Esteem others better than themselves.* S. Thomas (22, q. 162, a. 3) puts the question, how an innocent man can with truth think himself worse than the most wicked of men? He answers, that a man who has received very extraordinary gifts from God, cannot think these gifts less than what any other has received ; but he may reflect that he has nothing, and is nothing of himself. And a man truly humble considers only his own sins and failings, and is persuaded that any other person would have made better use of the same graces ; which agrees with what follows, (ver. 4,) *not considering the things that are his own.* Wi.

VER. 6. *Who being in the form* of God,* (that is, truly, properly, and essentially God from eternity, as the ancient Fathers here observed against the Arians,) *taking the form of a servant,* (i. e. taking upon him our human nature,) became truly a man, and as man the servant of God, but remaining always God as before, *thought it no robbery,* no injury to his eternal Father, *to be equal,* to be esteemed, and to declare himself equal to God, to be one thing with him ; as on divers occasions he taught the people, as we have observed in the notes on S. John's Gospel, &c. Wi.

VER. 7. *But debased himself :* divested himself of all the marks of greatness for the love of mankind. The Greek text signifies, *he made himself void ;*† on which account Dr. Wells, instead of *made himself of no reputation,* as in the Prot. translation, has changed it into *emptied himself ;* not but that the true Son of God must always remain truly God, as well as by his incarnation truly man, but that in him as man appeared no marks of his Divine power and greatness.—*Made to the likeness ‡ of men,* not only as to an exterior likeness and appearance, but at the same time truly man, by uniting his Divine person to the nature of man.—*In shape § (or habit) found as a man :* not clothed exteriorly only, as a man is clothed with a garment or coat, but found both as to shape and nature a man

9 Wherefore God also hath exalted him, and hath given him a name which is above every name:

10 ^aThat in the name of Jesus, every knee should bow of those that are in heaven, on earth, and in hell;

11 And that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

12 Wherefore, my dearly beloved, (as you have always obeyed, not as in my presence only, but much more now in my absence,) work your salvation with fear and trembling.

13 For it is God who worketh in you both to will and to accomplish, according to *his* good will.

14 ^bAnd do ye all things without murmurings and hesitations:

15 That you may be blameless, and sincere children of God, without reproof, in the midst of a depraved and perverse generation: among whom you shine as lights in the world.

16 Holding forth the word of life to my glory in the day of Christ, because I have not run in vain, nor laboured in vain.

17 Yea, and if I be made a victim upon the sacrifice and service of your faith, I rejoice and congratulate with you all.

18 And for the self-same thing do you also rejoice, and congratulate with me.

19 And I hope in the Lord Jesus, ^cto send Timothy to you shortly, that I also may be of good comfort, when I know the things concerning you.

20 For I have no man so of the same mind, who with sincere affection is solicitous for you.

21 ^dFor all seek the things that are their own, not the things that are Jesus Christ's.

22 Now know ye the proof of him, that as a son with the father, so hath he served with me in the gospel.

23 Him, therefore, I hope to send to you immediately, as soon as I shall see how things go with me.

24 And I trust in the Lord, that I also myself shall come to you shortly.

^a Isa. xlv. 24; Rom. xiv. 11.—^b 1 Pet. iv. 9.

25 But I thought it necessary to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier but your apostle, and the minister to my wants.

26 For indeed he longed after you all: and was sad for that you had heard that he was sick.

27 For indeed he was sick nigh unto death: but God had mercy on him: and not only on him, but on me also, lest I should have sorrow upon sorrow.

28 Therefore I sent him the more speedily: that seeing him you may again rejoice, and I may be without sorrow.

29 Receive him, therefore, with all joy in the Lord and treat with honour such as he is.

30 Because, for the work of Christ, he came nigh unto death, delivering up his life, that he might fulfil that which was wanting on your part towards my service.

CHAP. III.

He warneth them against false teachers: he counts all other things loss, that he may gain Christ.

AS to the rest, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not wearisome, but to you necessary.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, who serve God in spirit, and glory in Christ Jesus, not having confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other thinketh he may have confidence in the flesh, I more,

5 Being circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, ^eas to the law a Pharisee,

6 As to zeal, persecuting the church of God, as to the justice that is in the law, conversing without blame.

7 But what things were gain to me, those I have counted loss for Christ.

8 But indeed I esteem all things to be but loss, for the excellent knowledge of Jesus Christ, my Lord: for

^e Acts x. 1.—^d 1 Cor. xiii. 5.—^e Acts xxiii. 6.

and, as S. Chrys. says, with the appearances of a sinful man, if we consider him persecuted by the Jews, and nailed to an infamous cross. Wi.

VER. 12. *With fear and trembling.* That is, be equally upon your guard against presumption and despair.

VER. 13. *It is God who worketh in you both to will and to accomplish.* Our free-will is not taken away, or we should not be commanded to work; but it is added, with fear and trembling, says S. Austin, that we might not be proud of our good works. De Grat. et de Lib. ib. c. 9.

VER. 17. *And if I be made a victim upon the sacrifice and service of your faith, I rejoice, &c.* The sense of these obscure words seem to be: that I shall rejoice, and you also may rejoice and congratulate with me, if after having first offered up your faith and obedience to the gospel, as an acceptable sacrifice to God, (myself (or my blood, by martyrdom) be also added, and poured out as a second sacrifice upon the other. Wi.

VER. 19. *To send Timothy.* It appears that S. Paul could not have sent Timothy to Philippi till some time after his deliverance from prison, about the year 63 of Jesus Christ. Tillemont.

VER. 21. *All seek the things that are their own;* i. e. many do so. Wi.

VER. 24. *That I also.* This did not take place till two full years were expired, in the year 64 (Tillemont): and others are of opinion that he was in Macedon when he wrote his First Epistle to Timothy. Theo., Atha., Tille.

VER. 25. *Epaphroditus, . . . your apostle, and the minister to my wants.* Epaphroditus had also laboured after S. Paul, and is thought to have been the bishop of the Philippians; thus he might be called their apostle; though, as others conjecture, the word *apostle* may be here applied to him as one sent by the Philippians to S. Paul with contributions to supply his wants. Wi.

VER. 26. *And was sad.* Nothing is a stronger proof of the union that existed between the ancient Christians, than this description of S. Paul: Paul is in prison,

and Epaphroditus is dismissed from the bottom of Macedon to come and attend him; Epaphroditus falls sick, and the whole Church of Philippi is in mourning Calmet.

* V. 6. In formâ Dei, ἐν μορφῇ Θεοῦ. See S. Chrys. (tom. 4, p. 31, 32, λογ. 5.) where he shows how many heresies are confuted by these words; and says, ἡ μορφή τοῦ δούλου, ἡ φύσις δούλου . . . καὶ ἡ μορφή τοῦ Θεοῦ, φύσις. See S. Greg. of Nyssa. . . 3, cont. Eunom. S. Aug. l. 1, de Trin. c. 1, &c.

† V. 7. Exinanivit semetipsum, ἐκένωσε, evacuavit, a κένος, vacuus. See S. Chrys. hom. 7.

‡ Ibid. In similitudinem hominum factus, ἐν ὁμοιώματι. S. Chrys., p. 40 λογ. 7. See Rom. viii., in similitudine carnis peccati.

§ Ibid. Et habitu inventus ut homo, σχήματι ἐβρίθεις ὡς ἄνθρωπος. See S. Chrys. ibid. i. e. habitu factus est.

|| V. 17. Sed etsi immolator super sacrificium, et obsequium fidei vestræ, ἀλλὰ ἐκαὶ σπένδομαι ἐπὶ τῇ θυσίᾳ, καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, σπένδεισθαι, ἐπὶ libari, eo modo quo sanguis effunditur super sacrificia.

CHAP. III. VER. 1. *To write.* From hence it would appear, says Grotius that S. Paul had intended to have finished his letter at the end of the preceding chapter; but something new occurring to him, he added the two following chapters.

VER. 2. *Beware of dogs.** The Jews called so the Gentiles; and S. Paul now applies it to those among the Jews who spread false doctrine, who privately snarled and publicly barked against the true apostles. None deserve sharp reprehension more than heretical preachers.—*Beware of the concision,* or as some French translations, of false circumcision. S. Paul, by derision, makes use of this word, which signifies a cutting to pieces, or destruction. Wi.

VER. 3. *For we are the circumcision.* We Christians now use the only pro-

whom I have suffered the loss of all things, and count them but as dung, that I may gain Christ,

9 And may be found in him, not having my justice, which is of the law, but that which is of the faith of Christ Jesus: the justice which is of God in faith,

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death:

11 If by any means I may attain to the resurrection, which is from the dead:

12 Not as though I had already attained, or were already perfect: but I follow after, if that I may by any means apprehend that in which I am also apprehended by Christ Jesus.

13 Brethren, I do not count myself to have apprehended. But one thing *I do*: forgetting the things that are behind, and stretching forth myself to those that are before,

14 I pursue towards the mark, for the prize of the supernal vocation, of God in Christ Jesus.

15 Let us, therefore, as many as are perfect, be thus minded: and if in any thing you be otherwise minded, this also God will reveal to you.

16 Nevertheless whereunto we are already arrived, that we be of the same mind: let us also continue in the same rule.

17 Be followers of me, brethren, and observe them who walk so, as you have our model.

18 * For many walk, of whom I have told you often (and now tell you weeping) that they are enemies of the cross of Christ:

19 Whose end is destruction: whose God is their belly: and *whose* glory is in their shame, who mind earthly things.

* Rom. xvi. 17.

fitable and commendable spiritual circumcision; which, to the Colossians, (ii. 11,) he calls the *circumcision of Christ*, and to the Romans, (ii. 29,) *circumcision of the heart in the spirit*. Wi.

VER. 9. *I may be found in him, not having my justice, which is of the law*; i. e. not pretending to be justified neither by my own works nor by the works of the Jewish law, but by that which proceedeth from a *faith in Christ*, and by his merits. Wi.—S. Austin expounds the sense thus: not that justice which is in God, or by which God is just, but that which is in man from God, and by his gifts, i. 3, cont. 2, ep. Pelag.

VER. 11. *If by any means I may attain to the resurrection, which is from the dead*; i. e. may attain to a happy resurrection, when the dead shall rise again. Wi.—This manner of expression does not betray any distrust or fear, but merely insinuates the difficulty of the enterprise, the uncertainty of success, and the ardent desire of the apostle, who sought by every means to arrive at this happiness, either by sufferings and labours, or even by martyrdom. S. Chrys. Estius.

VER. 12. *Not as though I had already attained the happiness I hope for, or am now become perfect as to that perfection in virtue, which I must always endeavour to increase in*; but, like a person still running a race for a prize, *I pursue and run as well as I can, I stretch myself with perseverance towards the mark, forgetting that part of the course which I have made*. We may here take notice, with S. Chrys., that it is not enough to believe, or have a true faith, but that we must *strive* and labour to the end in the way of perfection; secondly, that S. Paul did not look upon himself absolutely certain of his salvation: and how much greater presumption would this be in us! Wi.

VER. 13. *I do not count myself*. That is, I do not suppose that vain security is sufficient to put my salvation out of doubt, and that Christ having died, nothing remains for me to do. No; I consider myself as a wrestler at the games, uncertain of success. Calmet.

VER. 17. *Be followers of me*. He exhorts them to follow him in what he had taught them, and in the model of a good life, which he had set before them. He repeats to them, with tears, what he had formerly told them, that many *walk* and carry themselves as *enemies to the cross of Christ*, to Christ crucified, by abandoning themselves to the pleasures of a sensual life, who glory in things they ought to be ashamed of. Wi.

20 But our conversation is in heaven: whence also we wait for the Saviour of our Lord Jesus Christ,

21 Who will reform the body of our lowliness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself

CHAP. IV.

He exhorts them to perseverance in all good; and acknowledges their charitable contributions to him.

THEREFORE, my brethren, dearly beloved, and most desired, my joy and my crown: so stand fast in the Lord, my most dearly beloved:

2 I beg of Evodia, and I beseech Syntyche to be of one mind in the Lord.

3 And I entreat thee, my sincere companion, help those women, who have laboured with me in the gospel with Clement, and the rest of my fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always: again, I say, rejoice.

5 Let your modesty be known to all men: the Lord is nigh.

6 Be not solicitous about any thing: but in every thing by prayer and supplication, with thanksgiving, let your petitions be made known to God.

7 And the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus.

8 For the rest, brethren, whatsoever things are true, whatsoever things are modest, whatsoever things are just, whatsoever things are holy, whatsoever things are amiable, whatsoever things are of good repute, if there be any virtue, if there be any praise of discipline, think on these things.

9 The things which you have both learned and received, and heard, and seen in me, these do ye: and the God of peace shall be with you.

10 And I rejoiced in the Lord exceedingly, that now

τατομήν. The Jewish circumcision at this time, says S. Chrys., (λογ. 1.)—was merely a cutting off of the flesh: οὐδὲν ἄλλο ἢ σάρκος τομή ἐστι, καὶ καὶ τατομή. + V. 14. Ad destinatum, κατὰ σκοπὸν διώκω. See S. Chrys. of the necessity of good works, (λογ. ια. p. 65,) and of the uncertainty a man is always in as to his salvation, p. 67.

CHAP. IV. VER. 2. *I beg of*. S. Chrys., Theo., and many others, think that these were two ladies particularly famous in the Church, at Philippi, for their virtue and good works. Some critics are of opinion that Syntyche was a man. It is certain, at least, that this name agrees amongst the Greeks better with a man than a woman; and perhaps the latter of these two may be the husband of Evodia.

VER. 3. *I entreat thee, my sincere * companion*. S. Chrys. expounds it of his fellow-labourer or fellow-soldier, and says that some pretended that by it was meant S. Paul's wife; but this he absolutely rejects, as do all the ancient interpreters, who teach us that S. Paul was never married, if we except the particular opinion of Clement of Alexandria, (l. 3, Strom. p. 448, edit. Heinsii,) who at the same time tells us, that S. Paul, and those ministers of the gospel who had wives, lived with them as if they had been *their sisters*. Wi.—It seems probable that S. Paul is here speaking to one of the persons mentioned in the preceding verse. Others think that he is speaking to the gaoler whom he had converted at Philippi. It seems most probable, however, that S. Paul is here speaking to the bishop of the Church, at Philippi. Calmet.—*With Clement*. S. Jerom, Estius, and some others, believe that this Clement was the fourth pope that governed the Church, after SS Linus and Cletus: this at least is the common opinion.—*Those women who have laboured with me in the gospel*, not by preaching, but by assisting other ways to promote the gospel. Wi.

VER. 6. *But in every + thing by prayer, &c.* By the Greek, the sense and construction cannot be *in every prayer*; but in every thing, in all circumstances, have recourse to prayer. Wi.

VER. 8. *For the rest, brethren, whatsoever things are true, &c.* Here the apostle enumerates general precepts of morality, which they ought to practise. And finally, the apostle commands not only the Philippians, but all Christians, to think on these things: that is, to make it their study and concern, that the *peace of God* might be with them. Ch.

VER. 10. *Hath flourished again*. Lit. that you have flourished again, to think

* V. 2. Videte canes . . . Videte Concisionem, βλέπετε τοὺς κύνας . . . τὴν κα-

at length your thought for me hath flourished again, as you did also think : but you were occupied.

11 I speak not as it were for want : for I have learned, in whatsoever state I am, to be content therewith.

12 I know both how to be brought low, and I know how to abound : (every where and in all things I am instructed) both to be full, and to be hungry : both to abound, and to suffer need.

13 I can do all things in him who strengtheneth me.

14 Nevertheless you have done well, in communicating to my tribulation.

15 And you also know, O Philippians, that in the beginning of the gospel, when I departed from Macedonia, no church communicated to me, as concerning giving and receiving, but you only :

16 For unto Thessalonica also, you sent once and again for my use.

or care for me, which appears by your sending me a supply of money. Wi.—From hence it would appear, that the Philippians had in some respect been wanting in attention to this apostle : that their former liberality, which for a time had been slack and dead, had again revived.

VER. 11. *I have learned . . . to be content therewith.* Lit. *to be sufficient.* I know how to be in a low condition. Wi.

VER. 14. *In communicating ;* i. e. contributing to relieve my wants. Wi.

VER. 19. *My God supply all your want.* § See the Greek, which determines the signification of the Latin. Wi.

17 Not that I seek the gift, but I seek the fruit that may abound to your account.

18 But I have all, and abound : I am filled, having received from Epaphroditus the things you sent, an odour of sweetness, an acceptable sacrifice, well pleasing to God.

19 *And may my God supply all your want, according to his riches, in glory in Christ Jesus.

20 Now to God and our Father be glory, world without end. Amen.

21 Salute ye every saint in Christ Jesus.

22 The brethren, who are with me, salute you. All the saints salute you : especially they who are of Cæsar's house.

23 The grace of our Lord Jesus Christ be with your spirit. Amen.

* Rom. xii. 1.

* V. 3. Germane compar. σύζυγε γνήσιε. S. Chrys. (λόγ. ιγ. p. 76) expounds it by σύνεργος and συστρατιώτης. He tells us some fancied it was S. Paul's wife ; but, says he, ἀλλὰ οὐκ ἔστιν, &c.

† V. 6. Sed in omni oratione, &c. ἀλλ' ἐν παντί τῇ προσευχῇ ; no copies πάσῃ.

‡ V. 14. Communicantes, συγκοινωνήσαντες. See chap. i. 5, &c.

§ V. 19. Omne desiderium vestrum ; the common Greek copies, χρεῖαν ; though some ἐπιθυμίαν ; some χαράν, gaudium ; and some χάριν, gratiam.

THE

EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

COLOSSIANS.

COLOSSÆ was a city of Phrygia, near Laodicea. It does not appear that S. Paul had preached there himself, (see chap. ii. 1,) but that the Colossians were converted by Epaphras, a disciple of the apostles. However, as S. Paul was the great apostle of the Gentiles, he wrote this Epistle to the Colossians when he was in prison, and about the same time that he wrote to the Ephesians and Philippians. The exhortations and doctrine it contains, are similar to those which are set forth in his Epistle to the Ephesians. Ch. Wi.—The intent of it was to disabuse the Colossians of worshipping the angels ; for Cerinthus, and others, had taught them to look upon angels as superior to Christ, whom they looked upon as a mere man ; to observe the law of Moses, with all its legal rites and ceremonies. He begins his Epistle by insisting chiefly on the exalted state of Christ, saying that he is the image of the invisible God, the first-born of every creature, by whom all things visible and invisible were created, whether thrones, principalities, or powers, and that in him the Divinity essentially exists. From this he proves the inutility of the ceremonies of the law, &c., (Fleury and Calmet,) and takes great pains to prevent their relapsing either into paganism or Judaism. V.

CHAPTER I.

He gives thanks for the grace bestowed upon the Colossians : and prays for them. Christ is the head of the Church, and the peace-maker through his blood. Paul is his minister.

PAUL, an apostle of Jesus Christ, by the will of God, and Timothy, a brother :

2 To them who are at Colossæ, the saints and faithful brethren in Christ Jesus.

3 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ. We give thanks to God,

and the Father of our Lord Jesus Christ, praying always for you,

4 Hearing your faith in Christ Jesus, and the love which you have towards all the saints,

5 For the hope that is laid up for you in heaven : which you have heard in the word of the truth of the gospel :

6 Which is come to you, as also it is in the whole world, and bringeth forth fruit, and groweth, even as it doth in you, since the day you heard, and knew the grace of God in truth,

CHAP. I. VER. 6. *In the whole world ;* i. e. a great part of it. Wi.—This Epistle was written in the year 62, at which time the gospel had spread itself

through the whole world by the preaching not only of the apostles, but of their disciples, and by the noise which this new religion made. Calmet.

7 As you learned of Epaphras, our most beloved fellow-servant, who is for you a faithful minister of Christ Jesus,

8 Who also hath declared to us your love in the spirit :

9 Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom, and spiritual understanding :

10 That you may walk worthy of God, in all things pleasing : being fruitful in every good work, and increasing in the knowledge of God :

11 Strengthened with all might, according to the power of his glory, in all patience and long-suffering with joy.

12 Giving thanks to God, the Father, who hath made us worthy to be partakers of the lot of the saints in light :

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son,

14 In whom we have redemption through his blood, the remission of sins :

15 Who is the image of the invisible God, the first-born of every creature :

16 * For in him were all things created in heaven, and on earth, visible, and invisible, whether thrones, or dominations, or principalities, or powers : all things were created by him, and in him :

17 And he is before all, and by him all things consist.

18 And he is the head of the body, the church, ^b who is the beginning, the first-born from the dead : that in all things he may hold the primacy.

19 Because in him, it hath well pleased that all fulness should dwell :

20 And through him to reconcile all things unto himself, making peace through the blood of his cross, both as to the things that are on earth, and the things that are in heaven.

21 And you, whereas you were some time alienated, and enemies in mind in evil works :

* John i. 3.

VER. 7. *Of Epaphras*, who seems to have been their first apostle, and their bishop. Wi.

VER. 10. *Worthy of God*: ἀξίως τοῦ Κυρίου. So S. Ambrose and the Greek doctors ; or thus, worthily, pleasing God, and this not by faith only, but *fruitful in every good work*. Ibid.—*God, in * all things pleasing him*. This is the construction of the Latin by the Greek. Wi.

VER. 14. It is through the blood of Christ, and not by the law of Moses, that we are freed from the power of death. If the law could have saved us, the coming of Christ would have been useless. See then, he says, if it be proper to engage under a law which is so inefficacious. Calmet.

VER. 15. *The first + born of every creature*. S. Chrys. takes notice against the Arians, that the apostle calls Christ the *first-begotten*, or *first-born*, not the first created, because he was not created at all. And the sense is, that he was before all creatures, proceeding from all eternity from the Father ; though some expound the words of Christ as man, and that he was greater in dignity. See Rom. viii. 29. Wi.

VER. 16. *Thrones, &c.*, are commonly understood to refer to the celestial hierarchy of angels, though as to their particular rank, &c., nothing certain is known. Calmet.—*All things were created by him, and in him, and † consist in him*. If all things that are were made by him, he himself was not made. And his Divine power is also signified, when it is said all things consist, or are preserved, by him. Wi.

VER. 19. *In him it hath well pleased God, that all fulness should dwell*. § The greatest plenitude of graces was conferred on him as man, and from him, as he was our head, derived to all the members of his Church. Wi.

VER. 20. *To reconcile all things unto himself, . . . through the blood of his cross*, (i. e. which Christ shed on the cross,) both as to the things on earth, and . . . in heaven : not that Christ died for the angels, but, says S. Chrys., the angels were, in a manner, at war with men, with sinners, as they stood for the cause and glory of God ; but Christ put an end to this enmity, by restoring men to his favour. Wi.

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22 Yet now he hath reconciled in the body of his flesh through death, to present you holy and unspotted, and blameless before him :

23 If so ye continue in the faith, grounded and settled, and immoveable from the hope of the gospel which **you** have heard, which is preached in all the creation that is under heaven, whereof I Paul am made a minister.

24 Who now rejoice in my sufferings for you, and fill up those things that are wanting of the sufferings of Christ, in my flesh, for his body, which is the church :

25 Whereof I am made a minister, according to the dispensation of God, which is given me towards you, that I may fulfil the word of God :

26 The mystery which hath been hidden from ages and generations, but now is made manifest to his saints.

27 To whom God would make known the riches of the glory of this mystery among the Gentiles, which is Christ, in you the hope of glory.

28 Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

29 Wherein also I labour, striving according to his working which he worketh in me in power.

CHAP. II.

He warns them against the impostures of the philosophers and the Jewish teachers, that would withdraw them from Christ.

FOR I would have you know, what concern I have for you, and for them who are at Laodicea, and as many as have not seen my face in the flesh :

2 That their hearts may be comforted, being instructed in charity, and unto all the riches of the fulness of understanding, unto the knowledge of the mystery of God the Father, and of Christ Jesus :

3 In whom are hidden all the treasures of wisdom and knowledge.

4 Now this I say, that no man may deceive you by loftiness of words.

^b I Cor. xv. 20 ; Apoc. i. 5.

VER. 24. *And fill up those things . . . in my flesh for his body, which is the church*. || Nothing was wanting in the sufferings or merits of Christ, for a sufficient and superabundant redemption of mankind ; and therefore he adds, *for his body, which is the church*, that his sufferings were *wanting*, and are to be endured by the example of Christ by the faithful, who are members of a crucified head. See S. Chrys. and S. Aug. Wi.—*Wanting*. There is no *want* in the sufferings of Christ himself as *head* ; but many sufferings are still *wanting*, or are still to come in his body, the Church, and his members, the faithful. Ch.—*The wisdom, the will, the justice of Jesus Christ, requireth and ordaineth that his body and members should be companions of his sufferings, as they expect to be companions of his glory ; that so suffering with him, and after his example, they may apply to their own wants, and to the necessities of others, the merits and satisfaction of Jesus Christ, which application is what is wanting, and what we are permitted to supply by the sacraments and sacrifice of the new law*.

VER. 25. *According to the dispensation of God ; i. e. to the appointment of his Divine providence*. Wi.

VER. 26. *The mystery of Christ's incarnation, which hath been hidden, &c.* See Eph. i. 12, and v. 4, &c. Wi.

* V. 10. Ut ambuletis dignè Deo per omnia placeatis ; ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν.

† V. 15. Primogenitus omnis creaturæ ; πρωτότοκος πάσης κτίσεως. S. Chrys. λογ. γ. p. 103, οὐ πρωτόκτιστος, ἀλλὰ πρωτότοκος . . . οὐκοῦν ἐκτίσται.

‡ V. 16. In ipso constant ; ἐν αὐτῷ συνέστηκε. See S. Chrys.

§ V. 19. In ipso complacuit. We may rather understand Deo than Patri. See S. Chrys., p. 105, τὴν θέλειν τοῦ Θεοῦ, τοῦτο γὰρ ἐστὶν ὅτι ἐν αὐτῷ ἠνέδεκται.

|| V. 24. Adimpleo quæ desunt ; τὰ ὑστερήματα. See S. Chrys. and S. Aug. in Psal. lxxxvi, tom. 4, p. 922, B., restabant Christi passiones in corpore, vos autem estis Christi Corpus, et membra. Vide S. Chrys. ὁμ. δ. p. 109.

CHAP. II. VER. 4. *That no man may deceive you.** He means those false

5 ^a For though I be absent in body, yet in spirit I am with you; rejoicing and beholding your order, and the steadfastness of your faith which is in Christ.

6 As therefore you have received Jesus Christ, the Lord, walk ye in him.

7 Rooted and built up in him, and confirmed in the faith, as also you have learned, abounding in him in thanksgiving.

8 Beware lest any man impose upon you by philosophy, and vain fallacy: according to the tradition of men, according to the rudiments of the world, and not according to Christ:

9 For in him dwelleth all the fulness of the Godhead corporally:

10 And you are filled in him, who is the head of all principality and power:

11 In whom also you are circumcised with a circumcision not made by hand in the despoiling of the body of the flesh, but in the circumcision of Christ:

12 Buried with him in baptism, in whom also you are risen again by the faith of the operation of God, who hath raised him up from the dead.

13 ^b And you, when you were dead in your sins, and the uncircumcision of your flesh, he hath quickened together with him, forgiving you all offences:

14 Blotting out the handwriting of the decree which

was against us, which was contrary to us, and the same he took out of the way, fastening it to the cross:

15 And divesting principalities and powers, he made a show of them confidently, triumphing openly over them in himself.

16 Let no man, therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths:

17 Which are a shadow of things to come: but the body is of Christ.

18 ^c Let no man seduce you, willing in humility and religion of angels, walking in the things which he hath not seen, in vain puffed up by the sense of his flesh,

19 And not holding the head, from which all the body, by joints and bands being supplied with nourishment and compacted, groweth unto the increase of God.

20 If then you be dead with Christ from the rudiments of this world: why do you yet decree as though living in the world?

21 Touch not, taste not, handle not:

22 Which all are unto destruction by the very use according to the precepts and doctrines of men:

23 Which things have indeed a show of wisdom in superstition, and humility, and not sparing the body, not in any honour to the filling of the flesh.

^a 1 Cor. v. 2.

^b Eph. ii. 1.—^c Matt. xxiv. 4.

teachers and vain philosophers, who deceived them by a sophistical way of reasoning, advancing in this manner their fabulous inventions; it is likely some disciples of Simon the magician. Wi.

VER. 7. *Rooted and built up in him, who is the head of all, your Redeemer, and author of your salvation, not upon angels.* Wi.

VER. 8. *Lest any man impose upon you.*† In the Greek, *make a prey of you*, as thieves that steal things.—There were two sorts of false teachers among them: they who mixed vain errors from heathen philosophy with the principles of Christian religion, and they who had been Jews, and were for making them retain those rites and customs which the Jews had among them, and were only from their private human traditions. Wi.—*According to the rudiments of the world*: by which some expound vain fallacies, and false maxims of the first kind of teachers; others the Jewish ceremonies, which are called *weak and poor elements*, or rudiments. Gal. iv. 9. This is neither to condemn in general the use of philosophy, which S. Aug. commends, and made use of, nor all traditions delivered by the apostles. See 1 Cor. xi., and 2 Thess. ii. 14. Wi.

VER. 9. *For in him (in Christ) dwelleth all the fulness of the Godhead (of the Divinity) corporally.*‡ That is, in the person of Christ, the Son of God, *really and substantially* united to our human nature. Not *inhabiting*, as in a temple, as the Nestorian heretics pretended, nor as by his grace in men's souls, but so as to be personally or hypostatically united to the soul and body of Christ. Wi.

VER. 12. *Buried with him in baptism*, signified by the ceremony of immersion in baptism. See Rom. vi. 3. Wi.

VER. 14. *Blotting out, &c.*§ This is commonly expounded of the sentence of eternal death pronounced against sinful Adam, and all his posterity, for having sinned in him. Others would have it to signify only the yoke and obligations of the Mosaic law, which could not of itself remit sins, and occasionally made persons greater sinners. This sentence of death (whether we understand the one or the other) Christ took away, fastening, as it were, to the cross, taking it away by his death on the cross. Wi.

VER. 16. *Let no man, therefore, judge you in meat, or in drink.* He means with regard to the Jewish observations of the distinction of clean and unclean meats; and of their festivals, new moons, and sabbaths; as being no longer obligatory. Ch.—Modern dogmatizers wilfully or ignorantly misapply this text of the apostle, to disprove the fasts and festivals observed in the Catholic Church; but it is evident, as S. Austin observes, that the apostle is here condemning the legal distinction of clean and unclean meats, and the feasts of the new moon, to which false brethren wanted to subject the Colossians. S. Aug. ep. 59, ad Paulin., in solut. quæst. 7.

VER. 18. *Let no man seduce you.*¶ In the Greek, hinder you from getting the prize.—*Willing* ¶ (by their own will) *in humility, and religion of angels*, practising a wrong and mistaken humility in regard of the angels, when you pay them a worship not due to them, pretending them to be the mediators and saviours of mankind, as if they were equal, or greater than Christ, our only Redeemer; walking in things you understand not, these men being deceived by their vain philosophy, and pride of their own imaginations. These seem to have been some disciples of Simon, and their heresies continued in some churches of Asia even to the fourth age, as we may find by a canon of the Council of Laodicea. But there is

nothing here nor in that Council against a due, i. e. an inferior honour and veneration, nothing like a Divine honour, nor injurious to Christ, our chief Mediator and only Redeemer, which the Church, from the first ages, paid to saints and angels. We do not ask grace, we do not offer up sacrifice, we hope not for salvation but from God only, from Christ, God and man. Wi.—*Willing, &c.* That is, by a self-willed, self-invented, superstitious worship, falsely pretending humility, but really proceeding from pride. Such was the worship that many of the philosophers (against whom S. Paul speaks, ver. 8) paid to angels or demons, by sacrificing to them, as carriers of intelligence betwixt God and men; pretending humility in so doing, as if God was too great to be addressed to by men, and setting aside the mediatorship of Jesus Christ, who is the head both of angels and men. Such also was the worship paid by the ancient heretics, disciples of Simon and Menander, to the angels, whom they believed to be the makers and lords of this lower world. This is certain, that they whom the apostle here condemns, did not *hold the head*, (ver. 19,) that is, Jesus Christ, and his mediatorship; and therefore what he writes here no ways touches the Catholic doctrine and practice, of desiring our good angels to pray to God for us, through Jesus Christ. S. Jerom (Epist. ad Algas) understands by the *religion* or service of angels, the Jewish religion given by angels; and shows all that is here said to be directed against the Jewish teachers, who sought to subject the new Christians to the observances of the Mosaic law. Ch.

VER. 20. *If then you be dead with Christ*, or if you be not of this world, why do you act as if you were in it? practising the ceremonies of the law, as if you still expected Christ; all which are hurtful to you. S. Jerom.—*Why do you yet decree* ** in this manner? Wi.

VER. 21. *Touch not, &c.* The meaning is, that Christians should not subject themselves either to the ordinances of the old law, forbidding touching or tasting things unclean; or to the superstitious invention of heretics, imposing such restraints, under pretence of wisdom, humility, or mortification. Ch.

VER. 23. *Which things have indeed (as such masters teach you) a show of wisdom*, in their nice superstitious ways, joined by some of them with extraordinary abstinences, and severities used to the body in fasting, which they observe, without any honour or regard, even not to the satiating of the flesh; i. e. according to the common expression, with such an excess, as not to allow the body † what is sufficient or necessary to support nature, that a man may be able to labour and comply with his duties; but here is nothing against discreet fasting, and self-denials, so much recommended in the Holy Scriptures. Wi.

* V. 4. *Decipiat, παραλογίζεται*, fallaci ratiocinatione.

† V. 8. *Decipiat, συλαγωγών*, prædam furtive abducens. See S. Chrys. λογ. στ. p. 118.

‡ V. 9. In ipso inhabitat omnis plenitudo divinitatis corporaliter, κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς. See S. Chrys. Ibid.

§ V. 14. *Chirographum decreti; χειρόγραφον τοῦ δόγματος*. In the common Greek copies, τοῖς δόγμασι, as Eph. ii. 15.

|| V. 18. *Seducat, καταβραβεύτω*. See Mr. Legh's Crit. Sacra.

¶ Ibid. *Volens, θέλων*; religione, θρησκεία.—Walking, ambulans, ἐμβατεύων. superbè se ingerens.

CHAP. III.

He exhorts them to put off the old man, and to put on the new. The duties of wives and husbands, children and servants.

THEREFORE, if you be risen with Christ, seek the things that are above: where Christ is sitting at the right hand of God:

2 Mind the things that are above, not the things that are on the earth.

3 For you are dead, and your life is hidden with Christ in God.

4 When Christ shall appear, who is your life: then shall you also appear with him in glory.

5 Mortify therefore your members which are upon the earth: *fornication, uncleanness, lust, evil concupiscence, and covetousness, which is the service of idols:

6 For which things the wrath of God cometh upon the children of unbelief:

7 In which you also walked some time, when you lived in them.

8 ^b But now put you also all away: anger, indignation, malice, blasphemy, filthy speech out of your mouth.

9 Lie not one to another, stripping yourselves of the old man with his deeds.

10 And putting on the new, him who is renewed unto knowledge, ^c according to the image of him, who created him.

11 Where there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond or free: but Christ is all, and in all.

12 Put ye on, therefore, as the elect of God, holy, and beloved, the bowels of mercy, benignity, humility, modesty, patience:

13 Bearing with one another, and forgiving one another, if any have a complaint against another: even as the Lord hath forgiven you, so do you also.

14 But above all these things have charity, which is the bond of perfection:

15 And let the peace of Christ rejoice in your hearts, wherein also you are called in one body: and be ye thankful.

16 Let the word of Christ dwell in you abundantly, in

* Eph. v. 3.—^b Rom. vi. 4; Eph. iv. 22; Heb. xii. 1; 1 Pet. ii. 1, and iv. 2.—^c Gen. i. 26.
† Eph. v. 19.—^e 1 Cor. x. 31.—^f Eph. v. 22; 1 Pet. iii. 1.

** V. 20. Quid adhuc decernitis, δογματίζετε.

†† V. 23. Et non ad parcendum corpori, καὶ ἀφειδίᾳ σώματος, et in non par-
sentia corporis, vel in crudelitate erga corpus.—Non in honore ad saturitatem, οὐκ
ἐν τιμῇ πρὸς πλησμονήν.

CHAP. III. VER. 6. *The children of unbelief* are either those who perished in Noe's flood, for S. Peter in his Epistle gives them this title, or they are the inhabitants of Chanaan, whom Josue exterminated; for these also are called children of unbelief, in the Epistle to the Hebrews, and their crimes were the same as those mentioned here. Calmet.

VER. 8. *Blasphemy*.^{*} It may here signify either the sin of blasphemy against God, or speaking ill of our neighbour by detraction, calumnies, affronts, &c. See S. Chrys. Wi.

VER. 10. *According to the image of him, who created him*. We are created to the image of God, inasmuch as our souls are spiritual and immortal, but here we are put in mind to imitate God by sanctity and justice, as God is holy and the fountain of justice. Wi.—The image or resemblance of our Creator was effaced by sin, but is retraced by Jesus Christ, who forms in us this new man. V.

VER. 11. *Where, or in which state, when we put on the new man by sanctity and grace*, God makes no distinction betwixt Jew and Gentile, &c. Wi.—In the Church of Christ, God makes no exception of persons; all are called to the marriage feast, whether Jews (formerly the most favoured people of God) or Greeks, (who were reckoned the most polite, or learned,) or Barbarians, or Scythians (who are esteemed the most cruel and ferocious of men): still these are called;

all wisdom, teaching, and admonishing one another ^d in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God.

17 ^e All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.

18 ^f Wives, be subject to your husbands, as it behoveth in the Lord.

19 Husbands, love your wives, and be not bitter to wards them.

20 ^g Children, obey your parents in all things: for this is pleasing to the Lord.

21 ^h Fathers, provoke not your children to anger; lest they be discouraged.

22 ⁱ Servants, obey in all things your masters according to the flesh, not serving to the eye, as pleasing men, but in simplicity of heart, fearing God.

23 Whatsoever you do, do it from the heart, as to the Lord, and not to men:

24 Knowing that you shall receive of the Lord the reward of inheritance. Serve ye the Lord Christ.

25 ^k For he that doth an injury, shall receive for that which he hath done unjustly, and there is no respect of persons with God.

CHAP. IV.

He recommends constant prayer, and wisdom. Various salutations.

MASTERS, do to your servants that which is just and equal: knowing that you also have a Master in heaven.

2 ^l Be instant in prayer: watching in it with thanksgiving:

3 ^m Praying withal for us also, that God may open us a door of speech to speak the mystery of Christ (of which also I am in bands).

4 That I may make it manifest as I ought to speak.

5 ⁿ Walk with wisdom towards those who are without: redeeming the time.

6 Let your speech be always in grace seasoned with salt, that you may know how you ought to answer every man.

7 All the things that concern me, Tychicus, our dearest

^e Eph. vi. 1.—^h Eph. vi. 4.—ⁱ Tit. ii. 9; 1 Pet. ii. 18.—^k Rom. ii. 6.—^l Luke xviii. 1;
1 Thess. v. 17.—^m Eph. vi. 19; 2 Thess. iii. 1; Col. iv. 3.—ⁿ Eph. v. 15.

Christ died for all. Calmet.—In S. Paul's Epistles, by the Greeks are usually designated the Gentiles. V.

VER. 15. *The peace of Christ rejoice*: † reign, conquer, bear away the prize. Wi.

VER. 16. Employ yourselves in studying and reading the Scriptures; meditate on what our Saviour has done and suffered for you. It is a calumny of our enemies, that we forbid the reading of the Testament. But the Church, fearing lest the faithful should read to their own destruction what was ordained for their salvation, wisely ordains that they should have recourse to their pastors, and receive from them those versions which she approves as most conformable to the Latin Vulgate, which has received the sanction of the holy Catholic Church, and at the same time forbids them those which might corrupt their faith.

* V. 8. Blasphemiam. S. Chrys. p. 133, βλασφημία, τὰς λοιδορίας.

† V. 15. Exultet, βραβεύειτω palmam referat.

CHAP. IV. VER. 3. *A door of speech*; i. e. of free speech to preach the gospel. Wi.

VER. 5. *Redeeming the time*. This expression occurs also in the Epistle to the Ephesians, and seems to insinuate to the faithful to be on their guard not to irritate the Gentiles, nor to provoke them to persecution. Remember, says he, the times are bad; conduct yourselves with prudence; gain time, procure peace, and remain in silence. This was written towards the end of the reign of Nero, or cruel a prince as ever lived. C

brother, and faithful minister, and fellow-servant in the Lord, will make known to you :

8 Whom I have sent to you for this same purpose, that he may know the things that concern you and comfort your hearts,

9 With Onesimus, a most beloved and faithful brother, who is one of you. All things that are done here, they shall make known to you.

10 Aristarchus, my fellow-prisoner, saluteth you, and Mark, the cousin-german of Barnabas, touching whom you have received commandments : if he come to you, receive him :

11 And Jesus, who is called Justus : who are of the circumcision : these only are my helpers in the kingdom of God, who have been a comfort to me.

12 Epaphras saluteth you, who is one of you, a servant of Christ Jesus, who is always solicitous for you in pray-

ers, that you may stand perfect, and full in all the will of God.

13 For I bear him testimony that he hath much labour for you, and for them who are at Laodicea, and them at Hierapolis.

14 ^a Luke, the physician, most dearly beloved, saluteth you, and Demas.

15 Salute the brethren who are at Laodicea : and Nymphas, and the church that is in his house.

16 And when this epistle shall be read among you, cause that it be read also in the church of the Laodiceans : and read you that which is of the Laodiceans.

17 And say to Archippus : Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation of Paul with my own hand. Be mindful of my chains : Grace be with you. Amen.

^a 2 Tim. iv. 11.

VER. 10. The same as John and Mark mentioned in the Acts, xv. 37, 39.

VER. 12. *Epaphras*. He was apostle and bishop of the Colossians, as has been observed. It was he who engaged S. Paul to write to them, fearing lest they should give themselves up to the novelties of the false apostles, after having received the gospel from him in all its purity. C.

VER. 16. *Read you that which is of the Laodiceans.** Some expound these words of an Epistle which S. Paul wrote to the Laodiceans, which is lost, for that now extant is no more than a collection of sentences out of S. Paul. By the Greek text is rather signified a letter writ from Laodicea, and might be a letter sent from the Laodiceans to S. Paul, which he had a mind the Colossians should read. Wl.—This opinion does not, however, seem well founded. Hence it is more probable that S. Paul wrote an Epistle from Rome to the Laodiceans about the same

time that he wrote to the Colossians, as he had them both equally at heart, and that he ordered that Epistle to be read by the Colossians for their instruction, and more particularly as they were equally disturbed by intruders and false teachers, against whom the apostle was anxious to warn them, lest they should be infected by their pernicious doctrine. Ch.

VER. 17. What S. Paul here addresses to Archippus, gives us reason to presume that he was then bishop of the Colossians, having succeeded Epaphras, who was then prisoner at Rome with S. Paul. V.

* V. 16. *That of the Laodiceans*. Eam quæ Laodicensium est, τὴν ἐκ Λαοδικείας. See S. Chrys. (λόγ. ιβ. p. 152,) and P. Mauduit Dissert. on this place who endeavours to prove that S. Paul wrote to the Laodiceans.

FE 2

FIRST EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

THESSALONIANS.

S. PAUL having preached the gospel in this place, converted some Jews and a great number of Gentiles ; but the unbelieving Jews, envying his success, raised such a commotion against him, that he and his companion Silvanus were obliged to quit the city. In the mean time S. Paul came to Corinth, where he wrote this First Epistle and also the Second to the Thessalonians, both in the same year, being the nineteenth after our Lord's ascension. Ch.—S. Paul preached the faith in this city, assisted by Silas, or Silvanus, whose name is joined with the apostle's in this letter. See Acts xvii. Being driven away from this city by the violence of the Jews, he left Timothy and Silas in Macedonia, to confirm the new converts in their faith. But having afterwards called them to him, and hearing of their constancy and perseverance, he writes this Epistle to encourage them and praise them. It is the first in time of all S. Paul's Epistles, and filled with the most affectionate expressions of love and tenderness for his spiritual children in Jesus Christ. In the latter part of the Epistle he gives some short instructions concerning the state of souls after death, and the coming of the last day ; as his companions had informed him that strange reports concerning these two articles were in circulation at Thessalonica, to the disturbance of the faithful. Calmet. Estius et alii.

CHAPTER I.

He gives thanks for the graces bestowed on the Thessalonians.

PAUL, and Silvanus, and Timothy to the church of the Thessalonians, in God the Father, and in the Lord Jesus Christ.

2 Grace be to you and peace. We give thanks to

CHAP. I. VER. 1. *Paul*. It is observed that S. Paul never calls himself an apostle in either of the Epistles to the Thessalonians. The reason why he deviates from his ordinary custom on this occasion, probably, is, that joining his name with the other two, he did not like to assume a title, though his due, which the others did not possess. Estius.

God always for you all : making a remembrance of you in our prayers without ceasing.

3 Being mindful of the work of your faith, and labour, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our Father :

4 Knowing, brethren beloved of God, your election .

VER. 3. The apostle praises the Thessalonians for the progress they had made in the theological virtues, and enumerates the profit they had derived from each. Their faith had produced works, their charity rendered their labour light and easy, and their patience was the fruit of their future hopes, in confidence of which they bore what they had to suffer from their unconverted countrymen. Estius.

5 For our gospel hath not been to you in word only, but in power also, and in the Holy Ghost, and in much fulness, as you know what manner of men we have been among you for your sakes.

6 And you became followers of us, and of the Lord: receiving the word in much tribulation, with the joy of the Holy Ghost:

7 So that you were made a pattern to all that believe in Macedonia and in Achaia.

8 For from you was spread abroad the word of the Lord, not only in Macedonia and in Achaia, but also in every place, your faith which is towards God, is gone forth, so that we need not to speak any thing.

9 For they themselves relate of us, what manner of entrance we had unto you: and how you were converted to God from idols, to serve the living and true God.

10 And to wait for his Son from heaven, (whom he raised from the dead,) Jesus, who hath delivered us from the wrath to come.

CHAP. II.

The sincerity of the apostle's preaching the gospel to them: and of their receiving it.

FOR yourselves brethren, know our entrance unto you, that it was not in vain:

2 But having suffered before, and being contumeliously treated (as you know) at Philippi,* we had confidence in our God, to speak to you the gospel of God in much solicitude.

3 For our exhortation was not of error, nor of uncleanness, nor in deceit.

4 But as we were approved of God, that the gospel should be committed to us: even so we speak, not as pleasing men, but God, who proveth our hearts.

5 For neither have we used at any time, the speech of flattery, as you know: nor taken an occasion of covetousness: God is witness:

6 Nor sought we glory of men, neither of you, nor of others.

7 Whereas we might have been burdensome to you, as the apostles of Christ: but we became little ones in the midst of you, as if a nurse should cherish her children.

8 So desirous of you, we would gladly have imparted

* Acts xvi. 19.

VER. 5. *In power.* The sense is, I have preached the gospel to you, not only in words of persuasion, but have proved it by the power of miracles, in much fulness, or in great abundance.—*And in much fulness.** Some would have the Greek word to signify in a full assurance; but in the style of the New Testament, it may as well signify a fulness, or plenitude. Wi.

VER. 8. *From you was spread abroad the word.*† The Greek, *was sounded about.*—*In every place.* In very many places. Wi.

* V. 5. In plenitudine multà, ἐν πληροφορίᾳ πολλῇ. See Luke i.

† V. 8. Diffamatus est, ἐξήχηται. Insonuit, S. Chrys. says, (λόγ. β'. p. 166,) δηλῶν ὅτι ὡς περ σάλπιγγος, instar tubæ.

CHAP. II. VER. 3. *Our exhortation was not proceeding from error.** That is, was not by promoting errors, or uncleanness. Wi.

VER. 7. *But we became little,†* by our carriage, and by our humility and kindness. In the Greek, made ourselves gentle, good-natured, &c. Wi.

VER. 8. *Because you were become most dear to us.* Lit. *desiring you.*† S. Chrys. admires the tender expressions of love in S. Paul. Wi.

VER. 13. *The word of the hearing of God,* which can only signify the word of God you heard from us. Wi.

VER. 16. *To fill up the measure of their sins,* after which God's justice would punish them. Wi.—The Jews filled up the measure of their iniquities by the opposition they every where manifested to the religion of Christ. The earliest Fathers of the Church testify that they dispersed people into every nation to blaspheme the name of Christ; and hence sprang the evil fame which Christians bore

to you not only the gospel of God, but also our own souls: because you were become most dear to us.

9 For you remember, brethren, our labour and toil: working night and day, lest we should be burdensome to any of you, we preached among you the gospel of God.

10 You are witnesses, and God *also*, how holily, and justly, and without blame we have been among you, who have believed:

11 As you know, in what manner, entreating and comforting you, (as a father doth his children,)

12 We testified to every one of you, that you would walk worthy of God, who hath called you to his kingdom and glory.

13 Therefore we also give thanks to God without ceasing: because that when you had received from us the word of the hearing of God, you received it not as the word of men, but (as it truly is) the word of God, who worketh in you, who have believed.

14 For you, brethren, are become followers of the churches of God, which are in Judea, in Christ Jesus: for you also have suffered the same things from your own countrymen, even as they have from the Jews:

15 Who both killed the Lord Jesus, and the prophets, and have persecuted us, and they please not God, and are adversaries to all men;

16 Forbidding us to speak to the Gentiles that they may be saved, to fill up their sins always: for the wrath of God is come upon them to the end.

17 But we, brethren, being taken away from you for a short time, in sight, not in heart, have hastened the more abundantly to see your face with great desire:

18 For we would have come to you, even I, Paul, once and again; but satan hindered us.

19 For what is our hope or joy, or crown of glory? Are not you, in the presence of our Lord Jesus Christ at his coming?

20 For you are our glory and joy.

CHAP. III.

The apostle's concern and love for the Thessalonians.

FOR which cause forbearing no longer, we thought it good to remain at Athens, alone:

b Acts xx. 24; 1 Cor. iv. 12; 2 Thess. iii. 8.

among the pagans. See the apologies of S. Justin, Tertullian, Origen, &c.—*For the wrath of God is come upon them to the end.* It seems a foretelling of their entire destruction, which happened not long after under Vespasian and Adrian. Wi.

VER. 17. *Being taken away from you.* Lit. *become desolate*, because of our separation from you. Wi.

VER. 18. *Satan hindered us.* That is, has raised such an aversion to me among the pagans and Jews of Thessalonica, that my friends do not think it safe I should come among you. I am now detained from you by violence; but when this life is past, you shall form my joy and my crown. I will present you at the tribunal of my Saviour, and say, Behold me and my children; behold the fruits of my labours, the proofs of my fidelity, and my claims for a recompense. Calmet.—If the apostle here calls his disciples his hope, joy, glory, why may we not call the blessed Virgin Mary, or other saints, their joy and hope, for the special confidence they have in their prayers?

* V. 1. De errore, &c., i. e. ex errore, ἐκ πλάνης, &c.

† V. 7. Parvuli: and so νήπιοι, in divers Greek copies; but in the common copies, ἡπιοι, παιδι.

‡ V. 8. Desiderantes vos, ἡμερόμενοι ὑμῶν. See Legh's Crit. Sacra.

§ V. 13. Verbum auditus Dei, λόγον ἀκοῆς.

|| V. 17. Desolati a vobis, ἀπορφανισθέντες.

CHAP. III. VER. 1. *Forbearing no longer.* That is, not being able to be at rest, for not seeing you, nor hearing concerning you. Wi.

2 *And we sent Timothy, our brother, and a minister of God in the gospel of Christ, to confirm you, and exhort you concerning your faith :

3 That no man should be moved in these tribulations : for yourselves know, that we are appointed thereunto.

4 For even when we were with you, we foretold you that we should suffer tribulations : as also it is come to pass, and you know.

5 For this cause also I forbearing no longer, sent to know your faith : lest perhaps he that tempteth, should have tempted you, and our labour should be made vain.

6 But now when Timothy came to us from you, and related to us your faith and charity, and that you have a good remembrance of us always, desiring to see us, as we also to see you :

7 Therefore we were comforted, brethren, in you, in all our distress and tribulation, by your faith ;

8 For now we live, if you stand in the Lord.

9 For what thanks can we return to God for you, in all the joy wherewith we rejoice for you before our God.

10 Night and day, praying more abundantly, that we may see your face, and may accomplish those things that are wanting to your faith ?

11 Now God himself and our Father, and our Lord Jesus Christ direct our way unto you :

12 And may the Lord multiply you, and make you abound in charity towards one another, and towards all men : as we do also towards you,

13 To confirm your hearts without blame, in holiness, before God and our Father, at the coming of our Lord Jesus Christ with all his saints. Amen.

CHAP. IV.

He exhorts them to purity and mutual charity : he treats of the resurrection of the dead.

FOR the rest therefore, brethren, we pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

2 For you know what commandments I have given to you by the Lord Jesus.

3 ^bFor this is the will of God, your sanctification : that you should abstain from fornication :

^a Acts vi. 1.—^b Rom. xii. 2 ; Eph. v. 17.

VER. 3. *That we are appointed thereunto.* That is, meet with trials and troubles in this world, as our Saviour Christ foretold. Wi.

VER. 8. *We live.* That is, we live in joy and comfort, if you stand firm in the faith of Christ, as you ought. Wi.

VER. 10. *That we may see your face.* Though epistles in absence give great comfort, and help to confirm the faith once delivered, it is by preaching that the faith of Jesus Christ and true religion are both begun and accomplished.—*And may accomplish those things that are wanting to your faith ?* That is, give you fuller instructions. Wi.

VER. 4. *His vessel.* That is, his own body. See 1 Kings xxi. 5. Wi.

VER. 6. *That no man overreach, nor deceive his brother in business.** The [†]prot., in their translations, add, in any matter, because some expound it of frauds and circumventions in any kind of business. But this addition of any should be left out, seeing the best interpreters expound it of a prohibition of adultery, and the injury thereby done to another, and of sins of that kind only, which is confirmed by what follows and what goes before. See S. Jerom in c. 4, ad Ephes. tom. 4, p. 369. S. Chrys. serm. 3, on this place. Here, says he, he speaks of adultery, as before of fornication, &c. See Theodoret, Theophylact, Estius. Menochius, A. Lapide, &c. Wi.

VER. 11. *And that you want nothing of any man's.†* This is the sense by the Greek, nor does the Latin here signify to desire, but to want them that are without ; i. e. infidels out of the pale of the Church. Wi.—In regard of brotherly

4 That every one of you should know how to possess his vessel in sanctification and honour :

5 Not in the passion of lust, like the Gentiles, who know not God :

6 And that no man overreach, nor deceive his brother in business : because the Lord is the avenger of all such things, as we have told you before, and have testified.

7 For God hath not called us to uncleanness, but to holiness.

8 He, therefore, that despiseth these things, despiseth not man, but God : who also hath given his holy spirit in us.

9 Now concerning fraternal charity, we have no need to write to you : ^cfor yourselves have learned of God to love one another.

10 For indeed you do it towards all the brethren in all Macedonia. But we entreat you, brethren, that you abound more.

11 And that you use your endeavour to be quiet, and that you do your own business, and work with your own hands, as we commanded you : and that you walk honestly towards them that are without : and that you want nothing of any man's.

12 And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

13 For if we believe that Jesus died, and rose again, even so them who have slept through Jesus, God will bring with him.

14 For this we say unto you in the word of the Lord, ^dthat we who are alive, who remain unto the coming of the Lord, shall not prevent them, who have slept.

15 For the Lord himself shall come down from heaven with commandment, and with the voice of the archangel, and with the trumpet of God : and the dead, who are in Christ, shall rise first.

16 Then we who are alive, who are left, shall be caught up together with them in the clouds, to meet Christ in the air, and so shall we be always with the Lord.

17 Wherefore comfort ye one another with these words.

CHAP. V.

The day of the Lord shall come, when least expected. Exhortations to several duties.

^e John iii. 34, and xv. 12, 17 ; 1 John ii. 10, and iv. 12.—^d 1 Cor. xv. 23.

love, he advises them to remain quiet, at peace with every one, troubling nobody, nor interfering with the concerns of others, but each one minding his own work. It had been reported to the apostle that there were some at Thessalonica who made religion a pretext for idleness. It is to reprove such persons as these, that we are given to understand in this place that religion will never excuse the neglect of relative duties, either to our neighbours or to ourselves. Calmet.

VER. 15. *With commandment.†* God's command will in a moment raise and bring all to judgment.—*And the dead, who are in Christ, in the grace of Christ, shall rise first, not as to time, but in dignity. Wi.—Shall rise first.* Not in order of time, for all shall rise in the twinkling of an eye, but first in order of dignity.

* V. 6. Ne quis supergrediatur, neque circumveniat in negotio fratrem, *ἐν τῇ πράγματι.* See S. Jerom : diligenter observa, quia ad castitatem nos provocans, et volens uxoris tantum esse contentos, dixerit, ne quis supergrediatur, &c. S. Chrys., (λόγ. ἑ. p. 186,) ἐνταῦθα περὶ μοιχείας φασιν, ἀνωτέρω δὲ περὶ πορνείας πάσης.

† V. 11. Nullius aliquid desideretis, *μήδεος χρείαν ἔχητε*, i. e. nullius opus habeatis.

‡ V. 15. In jussu, *ἐν κελεύσματι*, from *κελεύω*, in celeusmate, in voce clamantis clamantium.

BUT of the times and moments, brethren, you need not that we should write to you.

2 * For yourselves know perfectly, that the day of the Lord shall so come, as a thief in the night.

3 For when they shall say, peace and security : then shall sudden destruction come upon them, as the pains upon her that is with child, and they shall not escape.

4 But you, brethren, are not in darkness, that that day should overtake you as a thief :

5 For all you are the children of light, and children of the day : we are not of the night, nor of darkness.

6 Therefore let us not sleep, as others do : but let us watch and be sober.

7 For they who sleep, sleep in the night : and they who are drunk, are drunk in the night.

8 But let us, who are of the day, be sober, ^b having on the breastplate of faith and charity, and for a helmet, the hope of salvation :

9 For God hath not appointed us to wrath, but to the purchasing of salvation by our Lord Jesus Christ.

10 Who died for us : that whether we wake or sleep, we may live together with him.

11 Wherefore comfort one another : and edify one another, as you also do.

12 And we beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you,

13 That you esteem them more abundantly in charity for their work : have peace with them.

14 And we beseech you, brethren, rebuke the unquiet, comfort the feeble-minded, support the weak, be patient towards all men.

15 * See that none render evil for evil to any one : but always follow that which is good towards each other, and towards all men.

16 Always rejoice.

17 ^a Pray without ceasing.

18 In all things give thanks : for this is the will of God in Christ Jesus concerning you all.

19 Extinguish not the Spirit.

20 Despise not prophecies.

21 But prove all things ; hold that which is good.

22 From all appearance of evil refrain yourselves.

23 And may the God of peace himself sanctify you in all things : that your whole spirit, and soul, and body be preserved blameless for the coming of our Lord Jesus Christ.

24 * He is faithful who hath called you : who will also perform.

25 Brethren, pray for us.

26 Salute all the brethren with a holy kiss.

27 I charge you, by the Lord, that this epistle be read to all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

* 2 Pet. iii. 10 ; Apoc. iii. 3, and xvi. 15.—^b Isa. lix. 17 ; Eph. vi. 14, and 17.—^c Prov. xvii. 13,

CHAP. V. VER. 1. *Of the times and moments.* That is, of the day of judgment, of the end of the world, of the destruction of Jerusalem. It is enough to know the time is uncertain, and that death cometh as a thief in the night. Wi.

VER. 5. *You are the children of light.* That is, there is little danger of thieves in the day-time, when it is light. Also watch, and have arms to defend you, the coat of mail of faith, the helmet of hope : you are under the protection of Christ, who died for you, and for your salvation. See S. Chrys., p. 293, &c. Wi.

VER. 8. The Christian's panoply is not faith alone, but faith, hope, and charity, as we see here.

VER. 10. *Whether we wake or sleep.* That is, whether we be of the number of those whom Jesus Christ shall find still upon earth, when he shall come to judgment, or among those who have slept and returned to dust, it is his will that we should be his. Theodoret.

VER. 14. *Rebuke, or correct the unquiet.** By the Greek, it signifies the disorderly, or those that keep no order. Wi.

and xx. 22 ; Rom. xii. 17 ; 1 Pet. iii. 9.—^d Eccli. xviii. 22 ; Luke xviii. 1 ; Col. iv. 2.—^e 1 Cor. i. 9

VER. 16. *Always rejoice.* It is usual for S. Paul to recommend joy to the faithful. Cheerfulness is indeed the characteristic of true virtue, which by no means consists in, nor encourages, sourness or moroseness, as some mistaken people imagine. A.

VER. 21. *Prove all things.* That is, examine prophecies whether they be true, and the doctrine which you hear from new preachers, and refrain yourselves not only from evil, but from every thing that hath the appearance of evil, and which may disedify and scandalize others. Wi.—*Hold that which is good.* This we can best learn from the doctrine of the apostles, and the spirit of the Catholic Church. Man can deceive and be deceived, but the Spirit of God, speaking to us by his Church, can neither deceive us nor be deceived.

VER. 23. *Spirit, and soul.* The former marks the understanding, the latter the will : hence these two terms give the two principal faculties of the soul. V.

* V. 14. *The unquiet :* inquietos, ἀράκτους, inordinatos, sine ordine et regimine viventes.

THE

SECOND EPISTLE OF S. PAUL, THE APOSTLE,

TO THE

THESSALONIANS.

In this Epistle S. Paul admonishes the Thessalonians to be constant in the faith of Christ, and not to be terrified by the insinuations of false teachers telling them that the day of judgment was near at hand, as there must come many signs and wonders before it. He bids them to hold firm the traditions received from him, whether by word or by epistle ; and shows them how they may be certain of his letters by the manner he writes. This Epistle was written soon after the former, and also from Corinth, about A. 52. Ch. Wi.

CHAPTER I.

He gives thanks to God for their faith and constancy: and prays for their advancement in all good.

PAUL, and Silvanus, and Timothy, to the church of the Thessalonians, in God our Father, and the Lord Jesus Christ.

2 Grace be to you, and peace from God, our Father, and from the Lord Jesus Christ.

3 We ought to give thanks always to God for you, brethren, as it is meet, because your faith increaseth exceedingly, and the charity of every one of you towards each other, aboundeth:

4 So that we ourselves also glory in you in the churches of God, for your patience and faith, and in all your persecutions and tribulations, which you endure,

5 For an example of the just judgment of God, that you may be counted worthy of the kingdom of God, for which also you suffer.

6 Seeing it is a just thing with God to repay tribulation to them that trouble you:

7 And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with the angels of his power,

8 In a flame of fire, giving vengeance to them, who know not God, and who obey not the gospel of our Lord Jesus Christ.

CHAP. I. VER. 5. *For an example of the just judgment of God.* That is, that the persecutions and troubles you suffer in this world show the justice of God in punishing men for their sins, even in this life, so that by these temporal pains you may be found worthy of a crown of eternal glory in the kingdom of God. Wi.—The afflictions which are here frequently the portion of the just, are sensible proofs of the rigour with which the Almighty will, at the day of final retribution, pour out his indignation on the wicked. Or, as others explain it, God permits the good to be persecuted here, that one day he may treat the wicked according to the rigour of his justice. He permits them here to fill up the measure of their iniquities, that on the last day he may reward the long-suffering of the one, and punish the infidelity of the other. In both the one and the other, the finger of God's justice will clearly manifest itself. Calmet.

VER. 6. *Seeing* it is a just thing.* Lit. *If yet it be just.* S. Chrys. takes notice, that we must not expound the text as if S. Paul made a doubt whether it was just or not for God to repay tribulation to such as troubled, afflicted, and persecuted his faithful servants, and to punish them when he shall be revealed (i. e. at the day of judgment) with flaming fire, or with the flames of hell: nothing certainly is more just; as on the contrary, it is just to reward the pious and those who are found worthy of the glorious kingdom of God. Wi.

VER. 10. This shall be at the last day, when Christ shall come to be glorified in his saints, and to be made† wonderful (to be admired and praised) in or by all them who have believed in that day (i. e. the things foretold of that day): because our testimony‡ was believed upon you concerning that day, i. e. as to the punishments and rewards that shall be given on that day. Wi.

VER. 11. *Wherefore also we pray, &c.* By the Greek the sense and construction cannot be in, or on which day; and therefore it must be referred to what was said before, that God should be glorified in his saints, and so may be translated, on which § account we pray, &c., that Christ may be glorified in you, being made saints by his grace, &c. Wi.

VER. 12. *That the name of our Lord, &c.* The name of God is glorified by the virtuous lives of Christians, but more especially by that constancy and firmness evinced by the faithful under the hands of the executioner. It is an act of the most perfect charity, to lay down our lives in defence of his truths and the glory of his name, and the most disinterested testimony of our allegiance to him. Calmet.

* V. 6. Si tamen justum est, εἴπερ δίκαιον. See S. Chrys., (λόγ. β'. p. 226,) εἴπερ, ἐνταῦθα ἀντὶ τοῦ ἐκεῖ, &c.

† V. 10. Admirabilis fieri in omnibus, θαυμασθῆναι ἐν πᾶσι.

‡ Ibid. Quia creditum est testimonium nostrum vos in illa die, ὅτι πιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ.

§ V. 11. In quo, εἰς ὃ, in quod, but it cannot agree with ἡμέρᾳ, day.

CHAP. II. VER. 1. *And we, &c.* Some impostors had taken occasion from S. Paul's First Epistle to the Thessalonians, to teach that the day of judgment was at hand. The apostle here maintains that it certainly will come, but that it will come like a thief in the night. Calmet.—*And of our gathering together* unto him.* Lit. *of our congregation unto him.* That is, that you be not moved by any pretended revelation, nor by any words or letter, as spoken or written by me. Wi.

VER. 2. S. Austin, writing to Hesychium, declareth that no one from the Scripture can be assured of the day, year, or age when the second coming shall be. Ep.

9 Who shall suffer eternal pains in destruction, from the face of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be made wonderful in all them who have believed: because our testimony was believed upon you in that day.

11 Wherefore also we pray always for you: that our God would make you worthy of his calling, and fulfil all the good pleasure of his goodness, and the work of faith in power,

12 That the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God, and of the Lord Jesus Christ.

CHAP. II.

The day of the Lord is not come, till the man of sin be revealed. The apostles' traditions are to be observed.

AND we beseech you, brethren, by the coming of our Lord Jesus Christ, and of our gathering together unto him:

2 That you be not easily moved from your sense, nor be terrified, neither by spirit, nor by word, nor by epistle, as sent from us, as if the day of the Lord were at hand.

3* Let no man deceive you by any means: for unless there come a revolt first, and the man of sin be revealed, the son of perdition,

4 Who opposeth, and is lifted up above all that is called

* Eph. v. 6.

80. Let us attend to what S. Austin declares he had learnt from the first Church authorities. At the last judgment, or about that time, will arrive Elias, the Thebrite, the conversion of the Jews, the persecution of antichrist, the coming of Jesus Christ, the resurrection of the dead, the separation of the good from the bad, the conflagration of the world, and the renovation of the same: that these things will arrive, we are to believe, but in what manner and in what order experience will teach better than reason. It is my opinion that they will come in the order I have related them. De Civ. Dei, l. 20, cap. ult. That the man of sin will be born of the Jewish tribe of Dan, that he will cruelly persecute the faithful for three years and a half, that he will put to death Henoch and Elias, and that great, very great, will be the apostacy, is the general belief. Oh! God, preserve us with thy grace, and do not permit us to lose sight of the dreadful danger that threatens even the elect.

VER. 3, 4. *First, &c.†* What is meant by this falling away (in the Greek, this apostacy) is uncertain, and differently expounded. S. Jerom and others understand it of a falling off of other kingdoms, which before were subject to the Roman empire; as if S. Paul said to them, You need not fear that the day of judgment is at hand, for it will not come till other kingdoms, by a general revolt, shall have fallen off, so that the Roman empire be destroyed. The same interpreters expound the sixth and seventh verses in like manner, as if when it is said, now you know‡ what withholdeth, &c. That is, you see the Roman empire subsisteth yet, which must be first destroyed. And when it is added, only that he who now holdeth, do hold, until he be taken out of the way; the sense, say these authors, is, let Nero and his successors hold that empire till it be destroyed, for not till then will the day of judgment come. A. Lapide makes this exposition so certain, that he calls it a tradition of the Fathers, which to him seems apostolical. But we must not take the opinion of some Fathers, in the exposition of obscure prophecies, where they advance conjectures (which others at the same time reject, or doubt of) to be apostolical traditions and articles of faith, as the learned bishop of Meaux, Bossuet, takes notice on this very subject, in his preface and treatise on the Apocalypse, against Jurieux. S. Jerom indeed, and others, thought that the Roman empire was to subsist till antichrist's coming, which by the event most interpreters conclude to be a mistake, and that it cannot be said the Roman empire continues to this time. See Lyranus on this place, S. Tho. Aquin., Salmeron, Estius, and many others; though A. Lapide, with some few, pretend the Roman empire still subsists in the emperors of Germany. S. Chrys., § Theodore, S. Aug., in one of his expositions, by this falling off, and apostacy, understand antichrist himself, apostatizing from the Catholic faith. According to a third and common exposition, by this revolt, or apostacy, others understand a great falling off of great numbers from the Catholic Church and faith in those nations where it was professed before; not but that, as S. Aug. expressly takes notice, the Church will remain always visible, and Catholic in its belief, till the end of the world. This interpretation we find in S. Cyr. of Jerusalem, Catech. 15. See also S. Anselm on this place, S. Thomas, Salmeron, Estius, &c. In fine, that there is no apostolical tradition, as to any of the interpretations of these words, we may be fully convinced from the words of S. Aug., ¶ l. 20, de Civ. Dei, c. 19, t. 7, p. 597, nov. edit., where he says, For my part, I own myself altogether ignorant what the apostle means by these words. but I shall mention the suspicions of others, which I have read, or heard. Then he sets down the exposition concerning the Roman empire. He there calls it a suspicion and conjecture, what others say is an apostolical tradition. In like manner

God, or that is worshipped, so that he sitteth in the temple of God, showing himself as if he were God.

5 Remember you not, that when I was yet with you, I told you these things?

6 And now you know what withholdeth, that he may be revealed in his time.

7 For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way.

8 And then that wicked one shall be revealed,^a whom the Lord Jesus shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming: him,

9 Whose coming is according to the working of satan, in all power, and signs, and lying wonders,

10 And in all seduction of iniquity to them that perish: because they receive not the love of the truth that they might be saved. Therefore God shall send them the operation of error, to believe a lie.

11 That all may be judged, who have not believed the truth, but have consented to iniquity.

12 But we ought to give thanks to God always for you, brethren beloved of God, for that God hath chosen you first-fruits unto salvation, in sanctification of the Spirit, and belief of the truth:

13 Whereunto also he hath called you by our gospel, unto the purchasing of the glory of our Lord Jesus Christ.

14 Therefore, brethren, stand *firm*; and hold the tra-

^a Isa. xi. 4.—^b Eph. vi. 19; Col. iv. 3.

the ancient Fathers are divided as to the exposition of the words of the sixth and seventh verse, when it is said *you know what hindereth*. Some understand that antichrist must come first. Others, that the before-mentioned apostacy, or falling off from the Church, must happen before.—*And the man of sin** revealed, the son of perdition, so that he sitteth in the temple of God, showing himself as if he were God*. He is called again, (ver. 8,) *that wicked one . . . whom the Lord Jesus Christ shall kill with the spirit of his mouth*. By all these words is described to us the great antichrist, about the end of the world, according to the unexceptionable authority and consent of the ancient Fathers. It is as ridiculous as malicious to pretend, with divers late reformers, that the pope, and all the popes since the destruction of the Roman empire, are the great antichrist, the man of sin, &c. Grotius, Dr. Hammond, and divers learned Protestants, have confuted and ridiculed this groundless fable, of which more on the Apocalypse. It may suffice to observe here that antichrist, the man of sin, the son of perdition, the wicked one, according to all the ancients, is to be one particular man, not so many different men. That he is to come a little while before the day of judgment. That he will make himself adored, and pretend to be God. What pope did so? That he will pretend to be Christ, &c. Wi.—The two special signs of the last day will be a general revolt, and the manifestation of antichrist, both of which are so dependent on each other, that S. Austin makes but one of both.—*In the temple*. Either that of Jerusalem, which some think he will rebuild; or in some Christian Church, which he will pervert to his own worship; as Mahomet has done by the churches of the East. Ch.

VER. 7. *The mystery of iniquity already worketh*,†† or *is now wrought*, by the precursors of antichrist; i. e. by infidels and heretics. For, as S. John says, there are many antichrists, precursors to the great antichrist, and enemies of Christ. 1 John ii. Wi.

VER. 8. *Spirit of his mouth, &c.* S. Paul makes use of this expression to show the ease with which God can put down the most powerful from his seat. *He shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked*. Isa. xi. 4, &c. Calmet.

VER. 10. *God shall send them the operation of error*.†† That is, says S. Chrys. and S. Cyril, he will permit them to be led away with illusions, by signs, and lying prodigies, which the devil shall work by antichrist, &c. Wi.—God shall suffer them to be deceived by lying wonders, and false miracles, in punishment of their not entertaining the love of truth. Ch.

VER. 12. *That God hath chosen you first-fruits*. Called you the first, or before many others, by his eternal decree, to the faith, whilst he hath left others in darkness and infidelity. Wi.

VER. 14. *Traditions, . . . whether by word,§§ or by our epistle*. Therefore, says S. Chrys., the apostles did not deliver all things that were to be believed, by writing (Wi.); but many things by word of mouth only, which have been perpetuated by tradition, and these traditions, no less than the writings of the apostles, are deserving of faith. Ομοίως δὲ καὶ ταῦτα ἐστὶν ἀξιόπιστα. S. Chrysos. hic.

ditions which you have learned, whether by word, or by our epistle.

15 Now our Lord Jesus Christ himself, and God and our Father who hath loved us, and hath given us everlasting consolation, and good hope in grace.

16 Exhort your hearts, and confirm you in every good work and word.

CHAP. III.

He begs their prayers, and warns them against idleness.

FOR^d the rest, brethren, pray for us, that the word of God may run and may be glorified, even as among you:

2 And that we may be delivered from troublesome and evil men: for all men have not faith.

3 But God is faithful, who will strengthen and keep you from evil.

4 And we have confidence concerning you in the Lord, that the things which we command, you both do, and will do.

5 And the Lord direct your heart, in the charity of God, and in the patience of Christ.

6 And we charge you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother walking disorderly, and not according to the tradition which they have received of us.

7 For yourselves know how you ought to imitate us: for we were not disorderly among you:

8^e Neither did we eat any man's bread for nothing

^d Acts xx. 34; 1 Cor. iv. 12; 1 Thess. ii. 9.

* V. 1. Et nostra congregationis in ipsum, καὶ ἡμῶν ἐπὶ συναγωγῆς ἐπ' αὐτόν.
† V. 3, 4. Nisi venerit discessio primū, ἡ ἀποστασία. S. Hier. (Ep. ad Algasiam, q. 11, t. 4, p. 209,) 'Αποστασία, inquit . . . ut omnes Gentes, quæ Rom. Imperio subjacent, recedant ab eis.

‡ Ibid. S. Chrys. (λόγ. δ. p. 235) says that by these words, *you know what hindereth*, is probably understood the Roman empire, &c., and Tertull., (1. de Resur. Carnis, c. 24, p. 340,) on those words, *till taken out of the way*, donec de medio fiat, *Quis nisi Romanorum status?*

§ Ibid. S. Chrys., (λόγ. γ. p. 232,) τί ἐστὶν ἡ ἀποστασία; αὐτοὶ καλεῖ τὸν Ἀντίχριστον. See Theodoret on this place.

|| Ibid. S. Cyr. of Jerusalem (C. 15) says, this apostacy is from the true faith and good works: αὕτη ἐστὶν ἡ ἀποστασία. S. Anselm and others mention both expositions, i. e. from the Roman empire, or from the faith.

¶ Ibid. S. Aug., Ego prorsus quid dixerit, me fateor ignorare . . . suspiciones tamen hominum, quas vel audire, vel legere potui, non tacebo, &c. Quidam putant hoc de Imperio dictum esse Romano, &c.

** Ibid. Ὁ ἄνθρωπος τῆς ἀμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, ὁ ἀντικείμενος &c. ille homo peccati, ille filius perditionis: the Greek articles sufficiently denote a particular man.

†† V. 7. *Mysterium jam operatur iniquitatis*, τὸ μυστήριον ἤδη ἐνεργεῖται.

‡‡ V. 10. *Mittet illis Deus operationem erroris*, πέμψει, &c. S. Cyr. Hier. Cat. 5, *συνχωρεῖ γίνεσθαι*. See also S. Chrys. λόγ. δ. p. 236.

§§ V. 14. S. Chrys., 237, *ἐντεύθεν δεῖλον*, &c.

CHAP. III. VER. 1. *May run*. That is, may spread itself, and have free course. Ch.

VER. 2. *From troublesome*, or importune men. In the Greek, is signified men who act unreasonably, absurdly, &c. Wi.—*For all men have not faith*. Faith is a gift of God, which he is not obliged to give but to whom he will. S. Paul here assures us that he finds nothing but obstacles in his great work, nothing but enemies of the truth, and nothing but men who resist the inspirations and calls of God, opposing the preaching of the gospel. He exhorts them not to be scandalized at what they see him suffer, but to return thanks to God, who has vouchsafed to call them, giving them an understanding and docile heart. Calmet.

VER. 3. *From evil*. It may either signify evil things, or the evil one, the devil. Wi.

VER. 6. *Charge*, or declare; or by the Greek, we command.—*In the name of our Lord*. This may signify a separation by excommunication. Wi.—*That you withdraw*, &c. S. Chrysostom upon this place, S. Austin, Theophylactus, and others, understand S. Paul as speaking of a kind of excommunication. But S. Chrys., on ver. 13 and 14, seems to restrain its meaning to a prohibition for the guilty to speak to anybody, unless they spoke to him, if their conversation tended to exhort him to repentance. Theophylactus likewise remarks that this punishment was formerly much dreaded, though now not in use.